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# Calvinist Contact

An independent Christian weekly

August 12, 1988/44th year of publication/No. 2127


## Committee urged to end school funding discrimination

**Denyse O'Leary**

TORONTO — A stronger case than ever was made for funding a diversity of school options, including Christian schools by The Ontario Association of Alternative and Independent Schools (OAAIS). The group made their presentation before the All-Party Select Committee on Education at Queen's Park on July 20.

Lyle McBurney, executive director of OAAIS, pointed to the Supreme Court of Canada decision in 1985 permitting Ontario to fund the separate school system fully. This, together with the fact that Ontario funds Native schools and francophone school systems, means that the old philosophy of having "one big system" is coming apart anyway, according to McBurney.

### Shapiro Commission

In 1985 Bernard Shapiro, now deputy education minister, produced a report commissioned by the Conservatives but submitted to the Liberals, who took office that year. One of Shapiro's many recommendations was that "... there should be no legal public monopoly in education, and private schools that meet the minimum standards specified by the government in terms of its obligation to both society and individual children should have a clear status in recognition of both the rights of citizens to make alternative choices and of the general value of diversity."

Little was done with Shapiro's report in the intervening three years but, when they returned with a majority in 1987,

See **HARDSHIPS** -- p. 3.

**Thinkbit**

*Don't hang your piety in the closet along with your Sunday best.*

**A Frisian saying**

## Fitting the Dutch into Canada

**Robert VanderVennen**

TORONTO — The Dutch in Canada integrate and assimilate without a trace, except for the various Dutch Reformed churches and their separate Christian organizations, says Dr. Herman Ganzevoort, author of a new book on the Dutch experience in Canada 1890-1980.

Ganzevoort, who identifies himself as a Calvinist, says that "their Christian organization is the one thing that stands above the materialism of the Dutch immigrants." He characterizes Calvinists as people who face continual moral decisions. This is worked out in churches and Christian organizations, but more intensely on a personal level. He says that Hugh Cook's novel *Cracked Wheat* shows this in the lives of typical Dutch immigrants.

### Struggles are emphasized

Ganzevoort, whose own family immigrated from The Netherlands when he was a child, emphasizes the immigrant struggles in his book *A Bittersweet Land*, just released by McClelland and Stewart and the federal Multiculturalism Directorate.

Life was hard and grim, and the hope and optimism that kept immigrants going doesn't come through much in the book.

This book is the first which presents an overview of the Dutch immigration experience in Canada and enables immigrants and their children to place their personal experiences in a broader framework.

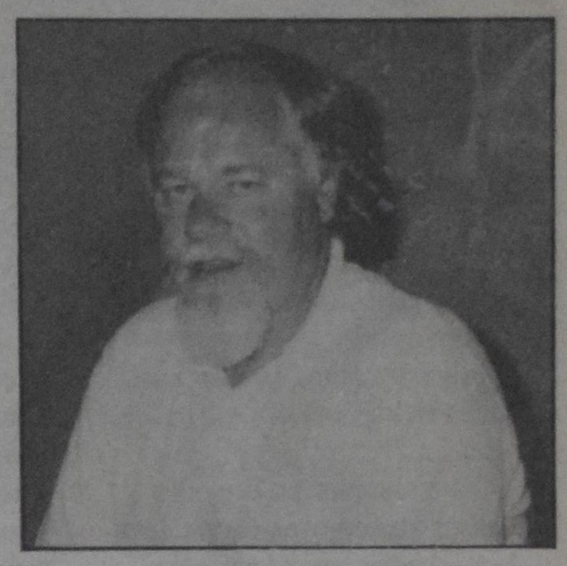

Photo: Robert VanderVennen

*Dr. Herman Ganzevoort*

In an interview Ganzevoort, who is professor of history at the University of Calgary, expressed his view that the Dutch really didn't bring a culture with them to Canada. They did not have a folk art, for example, or other cultural strengths they wanted to preserve: they want their children to be Canadian rather than Dutch.

But there is also the Calvinist faith. Religion is the cement in Dutch culture, he said, and in that respect only the Calvinists brought Dutch culture with them. They are working hard at maintaining that and transmitting it, but the larger Canadian society seems unmoved by their efforts.

From 1947 to 1970 almost 185,000 Dutch entered Canada. Of those, 24 per cent were Catholic, though 38 per cent of the Dutch population was Catholic. The immigrants came primarily from rural areas which had a high proportion of Protestants.

The 1981 Canadian census counted 408,235 Dutch Canadians, 21 per cent of them being Catholics. About 16 per cent of the Dutch Canadians are members of the Christian Reformed Church, which Ganzevoort points out as having an extraordinarily significant role in helping Dutch immigrants; 15 per cent are members of the United Church.

Members of the Christian Reformed Church, says Ganzevoort, "have had an effect on the Dutch community in Canada out of all proportion to their membership. The reason lies in their solidarity and their identification as a 'Dutch' church." Although Dutch immigrants discarded many aspects of their cultural identity, he adds, the Calvinists held to their religious faith as something of lasting value to be maintained and guarded.

## Hot weather suggestions

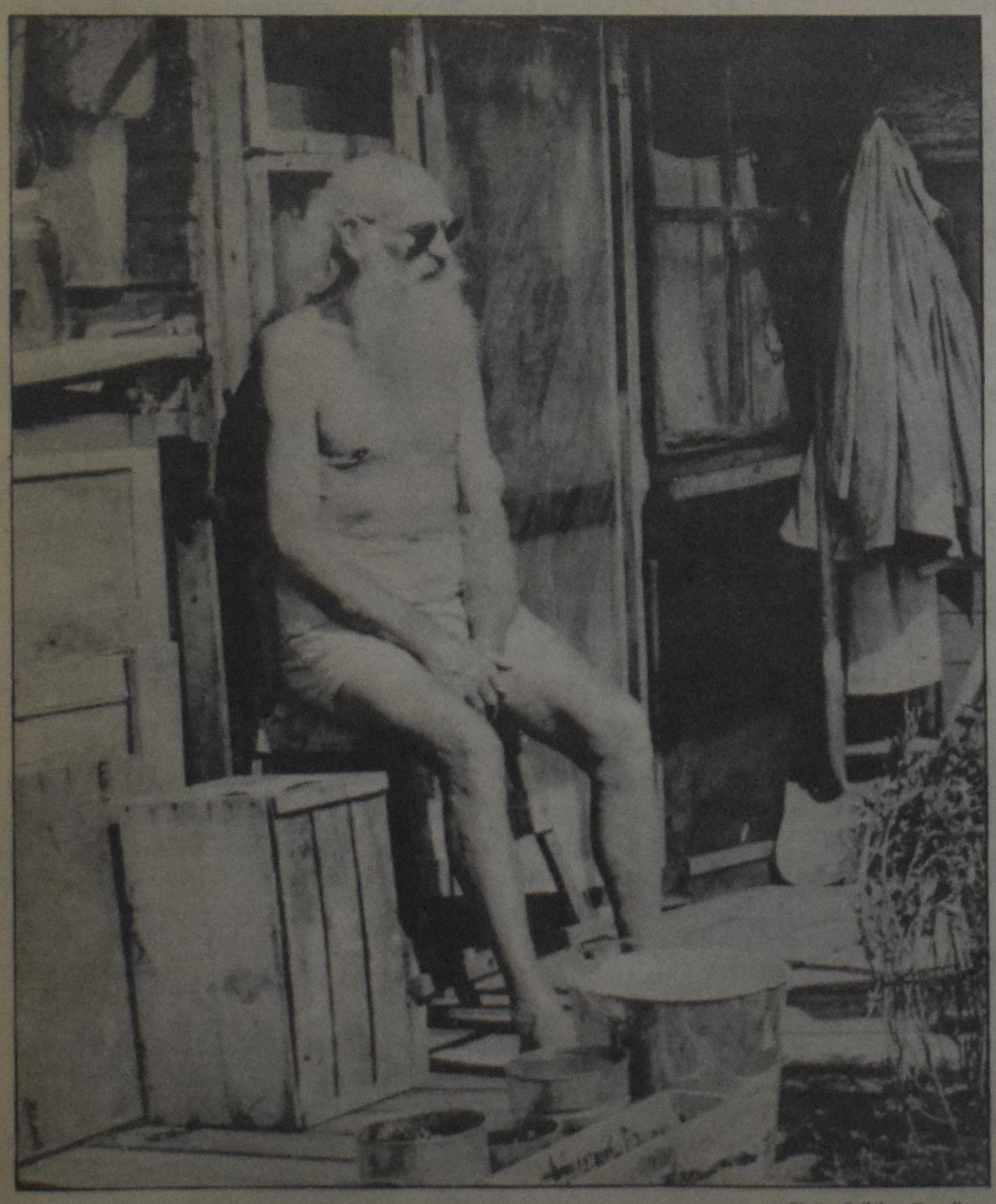

Photo: *Call them Canadians*

**Marcus Van Steen**

TORONTO (Canadian Scene) — The hot, dry weather that has prevailed in many parts of Canada this year is particularly hard on elderly people, and doctors have issued warnings that care should be taken.

People with weak or damaged hearts, and those with circulatory problems are the most susceptible. People on medication, particularly medicines for poor circulation, high blood pressure or sleeplessness should seek their doctor's advice on what precautions they should take.

When the temperature exceeds 30 degrees Celsius, everyone feels uncomfortable and lethargic, which is a warning they should slow down. But many elderly people feel they have to prove they can carry on, whether it is in the garden or on the golf course. The Ontario Medical Association warns that this is merely inviting a stroke or heat exhaustion, and has issued these suggestions:

Take cool, not cold, baths. Water at 25 degrees removes body heat quickly and safely.

Wear loose, lightweight and light coloured clothing. If you must venture into the sun use a parasol or umbrella.

Eat light but well-balanced meals — salads and fish instead of meat and potatoes — and stay away from animal fats.

Drink more water than usual, but go easy on alcohol. Tea or coffee are much better than soft drinks to alleviate thirst.

Don't take salt pills unless they are prescribed by your doctor.

**In this issue:**


Randy Klein wonders what's happening to Vanderzalm country ..... p.3
60 years of linking the blind to the world of the sighted Christian ... p.9
Professor Koyzis thinks that the Reformed community in Canada is wasting a precious resource pp.10,11
Summer reading — "Unfinished Business" by Sonya Vanderveen Feddema .... pp.12,13
Bassam Madany asks if there is hope for peace in the Gulf ..... pp. 14,15

# News

## Pensive Dutchie

**Syrt Wolters**

# On being a light on a hill

I have no idea how many readers of *Calvinist Contact* are also readers of the *Toronto Star*. For those who are not regular readers of the *Toronto Star*, I would like to refer to one of its articles as evidence of how vicious secular humanism can be when it comes to witnessing for the Kingdom of God in the world.

Tom Harpur is a Toronto author and commentator. In a Jan. 31 article in *The Star* he wrote against the Christian Heritage Party. According to Harpur, members of the Christian Heritage Party are "fundamentalists [who] fail to leave room for differing views." He condemns the narrow-mindedness of thinking and believing that homosexuality is a danger to the family. Harpur thinks we would be a lot better off if these Christians would drop the idea of "a divine mandate" and instead become involved in one of the three parties we already have. Harpur says, "The Bible says Christians are to be the salt of the earth. Salt is always better when it is part of the mix!"

Regular readers of my articles know what I think of that. Harpur implies: involve yourselves as Christians in the three parties we already have. Then, at least, we can control you. Then you have to sing our tune. And please don't bother us with your narrow-minded fundamentalistic ideas of an absolute truth of the scripture.

In his quoting scripture Harpur fails to mention that Jesus, in that same passage said, "You are the light of the world. A city set on a hill cannot be hid! Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house!"

Individually, we must be the salt of the earth wherever we are; by our behaviour and our lifestyle we must give witness to who our master is. But communally we must present ourselves as a distinct unity in the world.

Harpur also says that various European countries have experimented with Christian political parties and he concludes, "They have not brought in the millennium there, anymore than the Christian Heritage Party would here."

Of course, any Christian political party which thinks it will bring in the peaceful Kingdom of God on earth is badly mistaken. Just note the last beatitude of Jesus, just before He instructs the people to be the salt of the earth and the light in the world: *"Blessed* are you when men revile you and perseeute you and utter all kinds of evil against you falsely on my account. *Rejoice and be glad(!)* for your reward is great in heaven, for so men persecuted the prophets who were before you."

Jesus does not promise "paradise on earth" if we are "meek," "pure in heart," or a "peacemaker," or "poor in spirit." To the contrary, He predicts that our obedient behaviour will kindle "hell on earth." Could it be that we are too busy trying to bring about the Kingdom of God in the world by putting our light under the bushels of the various humanistic political parties?

Talk to any Christian who is involved in one of our existing parties; you will find that they are there because they believe that they can *accomplish* more that way. As if it is our responsibility to "accomplish" anything. I firmly believe that that is solely the responsibility of our Lord and King Jesus Christ. Our task is simply: Being a salting salt (individually) and being a shining light (communally). If we do it any other way, we may (falsely) soothe our consciences, but the Christian community will never be known as a distinct communion of saints, or as a "new creation."

When will the Christian community be willing to "take up its cross" after Jesus? Are we scared? We ought to be. Even Jesus was scared in the garden of Gethsemane. Jesus also had the choice of being pragmatic or being obedient. He was obedient to the end, even to death! Are we willing to follow that path of obedience when we are called to witness for his name in the world?

*Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.*

# Canadians mark Ukrainian millennium

OTTAWA (CCCB) — All Canadian Catholics were called to celebrate the rich history, tradition and contribution that Ukrainian Catholics bring to the church in Canada, in a special message issued recently by the Permanent Council of the Canadian Conference of Catholic Bishops.

"This year, 1988, all Christians rejoice with those who trace their spiritual roots to Kievan-Rus' in the year 988. It was then, in Kiev, the capital of modern-day Ukraine, that Christianity was officially proclaimed the faith of the kingdom. The Ukrainian Catholic Church began its pilgrimage in this period. In Canada, we rejoice with our Ukrainian Catholic sisters and brothers as we celebrate with them a Millennium of Christianity."

The Ukrainian people have faced a long and difficult history of feudalism, famine and war. Foreign empires battled over their lands, political strife was interminable, and the people suffered endless oppression through the centuries, perhaps especially in the present one. Whether in spite of or because of these many trials, a rich faith took root among Ukrainian people, permeating their culture, their poetry, their music.

More than half a million Canadians are of Ukrainian origin. The first major immigration of some 170,000 persons occurred between 1891 and 1914. Another 70,000 came to this country between the two world wars, and some 40,000 have immigrated since 1947. Today about 60 per cent of their descendants live in the western provinces and 25 per cent in Ontario. There are approximately 210,000 Ukrainian Catholics in Canada, served by six bishops in five dioceses (eparchies). The oldest is the archeparchy of Winnipeg, founded in 1912, followed by Edmonton, Toronto and Saskatoon and, most recently, New Westminster, British Columbia.

In their message, the bishops point out that in Canadian Ukrainian churches "we witness a faith that has risen again and again from hardship. Even in having lost their homeland and settled in this 'new world,' they like their ancestors, found in their faith in the Lord Jesus the courage to begin anew, against great odds. They found the Spirit re-enkindled within their communities. They found that the Lord was faithful to them. They brought to this land, to Canada, a special gift: another way of knowing God. We hear this faith as our own. We are affirmed by the rich variety of ways in which God brings us all to the same Spirit in Jesus.

"This is why the Millennium is a time for all Christians to rejoice. In it we see an experience of Christianity that comes from the heart and soul of a people. We see faith in flesh and blood. We witness a triumphant spirit, rich and powerful, whose power has been wrought through human suffering. We recognize the faith which Jesus taught."

At the Plenary Meeting of the Canadian Conference of Catholic Bishops in October of this year, all the Catholic bishops of Canada will mark the Millennium by joining together in a special celebration of the Sacred and Divine Liturgy of St. John Chrysostom at St. John the Baptist Church in Ottawa.

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## Canada should open doors, say evangelicals in poll

MARKHAM, Ont. (EP) — Canada should increase the number of refugees which it accepts annually, according to a majority of respondents to a readership poll in *Faith Today* magazine, a bi-monthly evangelical magazine published by the Evangelical Fellowship of Canada.

Of those who returned the voluntary, write-in questionnaire, 47 per cent supported a larger annual quota, 20 per cent called for a decrease in the total, and 32 per cent believed the present level of refugees accepted should be maintained.

Canada benefits from accepting refugees, said 74 per cent of those polled, while 18 per cent maintained that the country suffers from their entry. Only 17 per cent would reject a refugee because of physical handicap or poor health.

# Parents face funding hardships

... continued from page 1.
the Liberals promised to set up a Select Committee to look into education issues. This they did, and on the day that OAAIS testified, the subject under review was "Philosophy and Goals of Education."

### Testimony

Crucial to Lyle McBurney's testimony was the statement that the government in Ontario should not have a philosophy *of* education but a philosophy *for* education. Rather than the government attempting to set a single policy for everyone, McBurney's group urged that "Every child in Ontario shall be guaranteed, through a system of equitable public funding, an elementary and secondary education in a school that is chosen by his or her parents and that meets acceptable social and educational criteria."

McBurney produced both witnesses and correspondence to testify to the hardships created by Ontario's current system. For example, Olga Anjema and her son Jeremy, from Wyoming, Ont., faced the committee. Anjema explained that, although Jeremy, who is totally blind, would be eligible for assistance as a handicapped student (under Bill 82), currently he cannot receive this assistance because he attends a Christian school.

Another mother wrote, reporting the same problem with her eight-year-old daughter, who has cerebral palsy: "... the head of the Ministry of Health Homecare in Midhurst, Ont., has refused us the speech service because our child attends a Christian school. We are presently paying $30 per week for a half-hour session with a private speech pathologist."

Among the correspondence read to the assembled MPPs was a letter from Harry Houtman, executive director of Christian Stewardship Services in Toronto (addressed to the Liberal party) which read in part, "The schools which my children attend fully comply with all the requirements of your Ministry of Education ... yet I am forced to educate them totally at my own expense. I look forward to the Liberal Party finally taking some initiative based on the Shapiro Report."

The questioning which followed the OAAIS presentation was, according to McBurney, quite promising. "One of the good things was that they were taking seriously the challenge that was put before them. There were no silly charges of elitism or religious bigotry. Now that the funding of Catholic education is fully public, it is hard to question the *bona fides* of other groups.

"The Liberal government has made a very strong commitment to multiculturalism, so the idea of group identity is coming through in Canadian society. Public policy has got to provide an equitable structure for that."

Gerald Vandezande, public affairs director of Citizens for Public Justice (CPJ), who attended the hearing, echoed McBurney's cautious optimism, adding, "We need to help the government see that what it needs is a public justice approach to education, not one big government philosophy of education."

# Reformed Christians worry: after VanderZalm ... what?

**Reinder J. Klein**

BURNABY, B.C. — When rats are seen scampering over the side of a ship, everyone knows the vessel is doomed. What, however, are people to think when instead of rats the first and second mates jump overboard?

Recently in British Columbia, Deputy Premier "Amazing Grace" McCarthy and Attorney-General Brian Smith stunned their own party by suddenly resigning from the cabinet of Social Credit Premier Willem (Bill) VanderZalm. They could no longer stomach the interference from their boss's office, they said.

Unlike ordinary rats, McCarthy and Smith didn't actually jump off the ship. They hopped off the bridge, landing safely on the deck below where they now wish to mingle with the common swabs, stirring them with thoughts of mutiny and rage.

Members of the Socred caucus still, McCarthy and Smith remain in the legislature as backbenchers. Both are long-time Socreds and much interested in a "leadership review," for while they still love their shop, they no longer care too much for its quixotic captain.

### Radical Socreds

It's actually quite a hoot here in B.C. Within the span of two short years the titanic adventure of VanderZalm has turned the local political scene completely downside up. It's VanderZalm's Socreds who now appear to be the quarrelling and raving radicals, while Mike Harcourt's NDP has sedately shrouded itself in a mantle of calm and respectability.

Small wonder, then, that old-time Socreds are thoroughly disenchanted with wonderful Willem and are clamouring for his head. In their opinion VanderZalm is too much of a dictator. He doesn't consult his cabinet colleagues, gives far too much power to non-elected officials, and indiscreetly meddles in sensitive negotiations on behalf of his (rich) friends.

And these are merely some charges that come from within the party. The volume and range of criticism directed at VanderZalm in the popular press here is simply without precedent and nothing short of amazing.

No, "William the Silent," VanderZalm talks often and much, and that is part of his problem. Furthermore, he tends to speak his mind, which is another part. He also appears to change his mind, which is fine in ordinary mortals but disconcerting in a leader whose opinions, willy-nilly, are party policy. And so it goes.

### Hero of Reformed Christians

All of this might be considered great good fun were it not for the unalterable fact that most Reformed Christians in B.C. take their politics seriously and support Social Credit almost as an article of faith. Many of them think VanderZalm is a wonderful man, easily the greatest thing since sliced bread.

And why not? He's against abortion and said so. He's a Christian of the Roman branch and makes no bones about it. He's a man of sound principles and high moral values, a shining example of everything that's so attractive about our much loved capitalism. He is success incarnate. He's rich. What else is there? He's even incredibly handsome ... and Dutch.

Trouble is, the Social Credit party is not a solidly unified, philosophically homogeneous organization. It is an alliance of groups and individuals frightened to death by the intolerable prospect of a socialist government ruling B.C. Many who vote Socred don't rightly know what they are for, but they sure know what they're against.

VanderZalm's impulsive, "gut"-directed leadership has not so much solidified the political left against him as it has loosened general support for him. Recent polls indicate his party is in difficulty, hence the defection of McCarthy and Smith, and the painful public attacks from such other Socred notables as Russ Fraser, Stephen Rogers, and even caucus chairman Carol Gran.

### Erratic captain

Bill VanderZalm may very well be a good man. He is quite obviously a hugely capable man. Unfortunately, he is not generally perceived to be a contemplative, wise man. In the eyes of some influential Socreds he has become a liability, a threat to their party's hold on power. He has to go.

Colourful and flamboyant, the endlessly charming VanderZalm has consistently come across as a leader who damns the torpedoes while he barges full speed ahead. Chances are good he will either be blown out of the water by Harcourt's new-look NDP, or have his ship scuttled by members of his own crew.

Whatever the case, VanderZalm has been anything but dull. Some even think it is finally good fun again to watch the vagaries of B.C. politics. But few of those are of the Reformed persuasion.

Reformed Christians are serious folk with a penchant for apocalyptic positions on anything ranging from unfailingly accurate interpretations of Bible passages to the infallible rightness of their temporal political messiahs. For many of them the present spat among the leading Socreds is dreadfully bewildering and certainly no joke.

As they watch the wild gyrations of their hero at the helm they can only frown, and hold their breath. They know there will be life after death, but after VanderZalm ...?

*Reinder J. Klein is a teacher of English living in Burnaby, B.C.*

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**An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.**

**Calvinist Contact:** (ISSN0410-3882) is published by Calvinist Contact Ltd.: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; tel.: (416) 682-8311. Office hours: 8:15 a.m. - 4:15 p.m.

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**Canada mail:** Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

**U.S. mail:** *Calvinist Contact* (USPS 518-090), published weekly except for July 1, 15, 29, Aug. 5 and Dec. 30, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

**Advertising:** Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified pages.
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**Printed in Canada.**

| **Subscriptions:** | **Canada** | **United States** |
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# Praying underneath a thinning ozone layer

Most North Americans have experienced first hand what the greenhouse effect may be like for the coming years. A long spell of drought and days of oppressive heat have given us a foretaste of life under a damaged ozone layer and a blanket of carbon dioxide. It's still hard to accept, and most of us would like to pretend that nothing has really changed, but it's getting harder to ignore what scientists have been predicting for some years.

One editorial cartoon pictures an earth with dry-baked soil, the stuff we used to see in movies about drought-stricken Ethiopia. The caption reads: "And some day, son, this land will all be yours, unfortunately." Humour of the gallows.

People were praying about the drought in churches. In some prayers it was treated as "an act of God." That's the way we normally talk about climatic disasters. But is this greenhouse effect really an act of God? That's hard to believe when it's us human beings that have sent the chemicals aloft that have thinned the ozone layer. Strange that, while our lifestyle is, in a sense, pushing God out of the weather business, we keep running to him for management decisions. It's like saying, "Pretend, Lord, that we didn't release aerosol and carbon monoxide into the atmosphere. Now, why is it so hot and why are you withholding the rain from us?"

Should we then no longer pray about these things? Yes, we should. God is still the headmaster, although He is not responsible for the mess we make on his playground. We may indeed pray for rain and moderate temperatures, as long as we realize that that means we have to change our behaviour. We should pray that the Lord will help us turn things around in our society so that we become less of a threat to our environment.

Prayers like that ought to be characterized by a spirit of unconditional surrender to God's will. A lot of times when we people pray for rain we add the phrase "your will be done." By that we generally mean, "You decide, Lord, whether or not it should rain. We will accept your verdict." Shouldn't we first of all mean: "Whatever it takes, Lord — economically, technologically, culturally — your will be done by us on earth as it is in heaven." And only secondly, "and now you, Lord, decide what you want to do with this mess that we have created."

**BW**

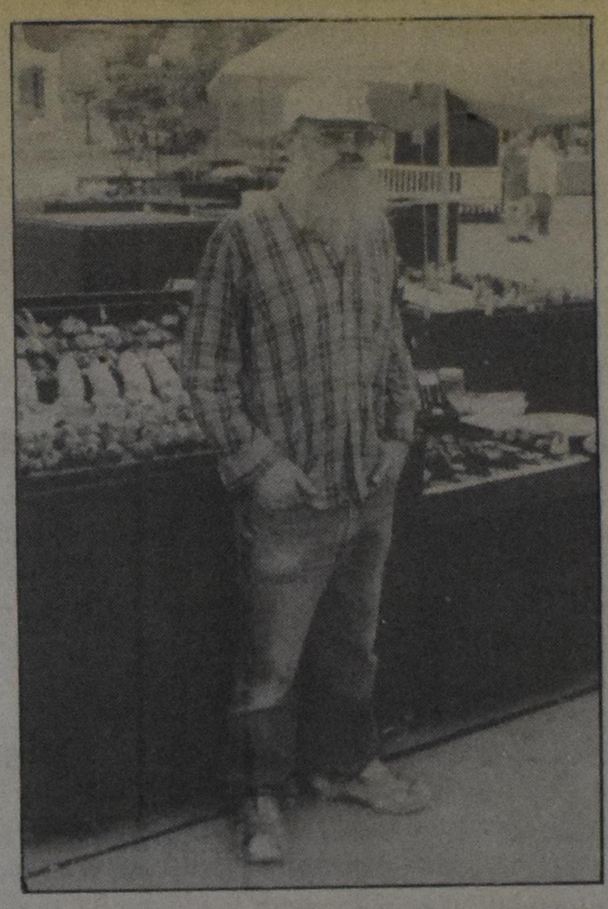
# A prophet on wooden shoes?

My wife and I spent a couple of days visiting the capital of our nation. We admired the new National Gallery with its wonderful use of natural light through special features incorporated into the structure of the building. We soaked in the magnificent exhibition of paintings, drawings and sculptures of French impressionist Edgar Degas. We observed and listened to two groups of folk musicians and dancers, one from India and one from Argentina, performing in front of the Parliament buildings. We watched the House of Commons during question period, with Newfoundland MP John Crosbie putting on a first-rate performance while avoiding giving straightforward answers on the development of the Hibernia oil field.

I also talked for almost an hour with a street vendor of Dutch trinkets and wooden shoes. I don't know his name. I do know that he used to be head of the English Department at Earl Haig Secondary in Toronto. He immigrated from Holland in 1953. He used to be "Gereformeerd" (the equivalent of Christian Reformed) he told me. His father had been an ardent supporter of the Anti-Revolutionary Party led by Kuyper and Colijn.

He himself at one time studied theology, hoping to become a minister, but he had turned his back on the Christian faith, scoffing at its failure to separate itself from capitalism. He had little use for the establishment politics of a man like Dr. Colijn. "Religion is the cause of oppression and bloodshed throughout the world," he said, and he mentioned Ireland, South Africa, Israel, Iran and Iraq. He also turned his back on his teaching career. I can only guess that it had to do with his general cynicism about a capitalistic society.

He said that he hopes to retire in Holland with his Canadian-born wife. In Holland there are fewer poor people and fewer rich people, he argued. The government allows some to become millionaires, but beyond that it will tax away any further wealth. He said something about life in the Dutch province of North Brabant being more people oriented with its little pubs and slower pace.



## The end of religion

"But what about Jesus?" I asked him.

"The church has no right to talk about Jesus," he answered. "Jesus was a radical. He overturned the tables in the temple. Jesus didn't bring religion. He brought compassion and anger at injustice. Some day religion will be forbidden. And that will be a good thing," he said, nodding his head. "Believing and thinking are contradictory like water and fire."

"So you are in favour of banning religion," I said.

"Yes, I am," he replied.

"Then you are no better than Joseph Stalin," I answered. "He tried to ban religion and look how many people he killed in the process."

"Governments have to take firm actions at times," he said.

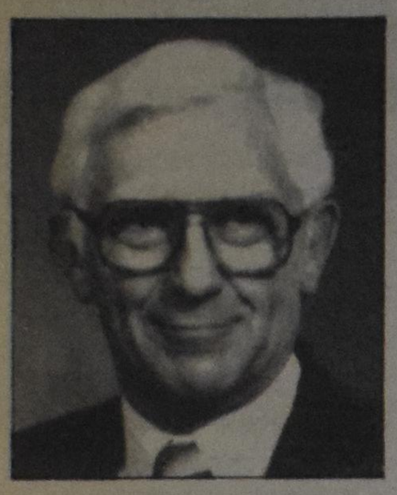
"And you are telling me that religion is the cause of bloodshed?"

I could see him getting a little angry with me. He threw around a few names like Kant and Hegel to impress me with his knowledge of philosophy, but the damage had been done. For a moment he had caught me in his deadly critique of Christianity. For sure, the Church has a lot to answer for and Christians are too much in love with this world to convince people like this professional vendor that "religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (James 1:27)

But in the end I saw that after all had been said, and quite a bit had been said by him, this Reformed renegade had nothing to offer but a few tourist trinkets. Especially after having seen the Degas exhibition, I was not in the market for trinkets. But I wish we could have had a pint of ale together in a pub somewhere, strip away all pretence, and admit that it takes an inordinate amount of pure faith to live the life that Christ wants us to live.

**BW**

## SKYLIGHTS/WILLIAM R. RANG



*A "richter" rehabilitates. And so does God through Christ. I should have understood that when I was a small boy. It would have replaced my dread with joy.*

# God is a judge

When I was a little fellow of about six or seven, I became preoccupied with the thought that God was a judge. Frankly, I didn't like the idea that one day He would sit on his throne of justice and let me appear before him. It scared me. One day 'I drew a picture of him on his throne and He looked stern. In front of him I drew all kinds of people, some of which I coloured black, brown or yellow. I still remember that picture. My mom and dad were puzzled by my drawing. They asked me why I had drawn it but I remember that I could not sufficiently express my thoughts and fears.

A quarter of a century later I began my struggle with the English language. I had the feeling that Dutch was a much richer language and that it was easier to paint a word picture in Dutch than it was in English. I blamed that feeling on my lack of knowledge of English. But to this very day I ask myself about the English equivalent of *gezelligheid* and *smakelijk eten,* just to mention two.

For the same reason I still believe that the title "Judges" for the Bible book does not do justice to the intent of scripture. In Dutch, the title is "Richteren" rather than "Rechters." A "rechter" is a judge, no doubt about it. And certainly, the leaders mentioned in the book functioned as such. They spent time "in the gates" doing justice.

God is also a judge who pronounces justice, most certainly. Yet in the book of Judges, the task of the people appointed by the Lord was first of all something else. They were "richters," men who were called to put things straight between God and his people. They were sent to give the lives of the people a new direction, to set straight what had become crooked. And so does God.

Today, many countries throw folks into jail for a period of time (often, for too short a time) and then proceed to let them loose after a fraction of their sentence has been served. But such people are not rehabilitated.

But a "richter" rehabilitates, so to speak. And so does God, through Christ.

I should have understood that when I was a small boy. It would have replaced my dread with joy. Once my sins have been blotted out through the blood of Christ, God will not judge me in the same way as He judges those who have not repented. But He will put things straight between him and me. He will give me one glorious, wonderful direction in which the white gown that I have received shall not be soiled. He will be my "richter."

I count on that. What about you?

*William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.*

# Longer Letter

## "Concerned" members undermine corporate unity of church

Calgarians who are members of the Christian Reformed Church recently received an invitation to attend a meeting sponsored by the newly-established local Steering Committee of Concerned Members of the Christian Reformed Church in North America (CMRNCNA). The purpose of the meeting was ostensibly to establish a local chapter of this organization.

The invitation was authored in typical "group" idiolect by four men: three former elders/deacons and a local cleric. The staging and process outlined for the union-like meeting was designed to ensure it would appear to be well attended and supported. The invitation stated that those who were "... not ready to formally join the CMCRCNA are welcome to attend but will be asked to refrain from voting or participating in discussions ...."

The featured speaker, and one of the organizers, Rev. J. Gangar, addressed the meeting on, "Concerned Christians: A Way of Life," a description which apparently applied only to those who already agreed with the speaker's preconceived conclusions. The majority of those who spoke at the meeting and challenged the speaker's unsubstantiated and predictable conclusions were simply ignored, discounted or categorized into preconceived stereotypes.

### Body within body

The invitation also included selected excerpts from the constitution and bylaws of the CMCRCNA. Particularly noteworthy is the decision by this organization to establish itself as a "corporation." My dictionary tells me that to incorporate means "to make into a body." Therefore, on a de facto basis, through its local chapter, the CMCRCNA is placing itself in a position to be a separate and distinct body within the body of local congregations. Through its invitation to CRC members the CMCRCNA is attempting to draw its organizational strength from its host in order to oppose and undermine the legitimately determined direction!

The invitation also follows closely on the heels of a recently unsuccessful "coup-d'etat-like attempt" in Calgary by other concerned members, including a new graduate of a mid-western American seminary, to take control of a newly developing and fledgeling local CRC congregation. Having failed in that attempt, we now have in its place a small group of formerly Christian Reformed Church members worshipping in their own orthodox manner. These people have effectively isolated themselves from a community to which they have contributed significantly and of which they have been an important part for many years.

The CMCRCNA is now apparently proposing to hire a director of development to further its organizational purposes. This decision, when combined with the emphasis on a corporate identity, is perhaps the most insidious yet. To extend the earlier parallel somewhat further, this newly formed virus-like body, i.e., a body operating within a body, is proposing to promote and solicit support from its host to further its own objectives of opposing the host!

### Need for leadership

All these events increasingly demonstrate that the polarization taking place in the CRC denomination requires some concerted efforts by the general membership to provide leadership in restoring a genuine shared sense of corporate identity. It is, therefore, most important for the membership at large to accept full ownership of the problem "out of concern for the church."

The formal ecclesiastical decision-making structure is being deliberately undermined by a significant minority and apparently highly dedicated collection of persons who have tactically arrogated to themselves the ostentatious title of the "concerned member" and by implication relegated others to the "hordes of the unconcerned."

It is well to note that almost any formal action against their purposes will be open to the interpretation of a high-handed attempt to close-off legitimate disagreement and genuine dissent even though in reality recent events demonstrate that some of their actions are dangerously close to crossing into schismatic territory.

**Jake Kuiken,**
**Calgary, Alta.**

# Letters

## Everything depends on spirit and intention

Bob VanderVennen writes that I have a closed mind about communism and discredits my position because it is based on written information. (*Calvinist Contact,* July 8, 1988). An adequate reply would take too much time and space, but please allow me the following brief responses.

1. The dreadful record of communist oppression and deceit since 1917 has been well documented by people who were there, including Alexander Solzhenitsyn, Armando Valladares, and Humberto Belli. I believe they have told the truth.

2. Communist regimes are adept at fooling "political pilgrims" who either naively or perversely serve as apologists and channels of disinformation for those regimes. Included are such illustrious people as George Bernard Shaw and the Webbs. The shameful role played by Walter Duranty of the *New York Times* during the 1930s has been repeated many times and continues today.

3. Most regrettably, Christians too have co-operated in this program of deceit and disinformation, of which the "confession" of the Presbyterian-Reformed Church in Cuba is an unmistakable example. (I'm happy to supply any interested reader with a copy).

4. Although face-to-face discussions (I've benefited from them) and first-hand observation can be excellent means to gain understanding of conditions in other countries, they are not the only way to true knowledge. If they were, the study of history, if not all other branches of knowledge, would be impossible. Everything depends on the *spirit and intention* of authors and speakers. The difficult task of sorting out truth from falsehood is not helped along by posing false dilemmas.

**Harry Antonides,**
**Willowdale, Ont.**

Beyond Belief
CHRISTIANITY IS NOT AN ESCAPE FROM A WICKED, FALLEN, WORLD
SOMETIMES BAD THINGS DO HAPPEN TO GOOD PEOPLE
WHAM!
AND WHATSOEVER YE DESIRE... CLAIM IT! BELIEVE IT!... AND YE SHALL RECEIVE IT!
© 1988 Roger Judd

# Church

*Marian Van Til, page editor*

## Chinese Christians sing God's Word from memory

WESTON, Ont. (WHBL) — The room was small. With only two doors and two windows, the heat in the farmhouse in central China was stifling. Inside, 65 believers were jammed together for evening worship. A dozen more were crowded around the doors and windows.

Every eye was closed and every voice was singing. Many cheeks were wet with tears. Not a single hymnal or Bible could be seen, but the voices blended in a powerful Chinese melody as they prayed together:

*Save us, O Lord!*
*May your enemies be scattered;*
*May your foes flee before you.*
*Return, O Lord,*
*to the countless thousands of your people Israel.*
*(Numbers 10:35-36)*

While some believers continued to pray silently, others immediately joined in the next song, using the words of Nehemiah 9:5-6.

*Blessed be the glorious name,*
*and may it be exalted,*
*You alone are Lord.*
*You made the heavens and all their starry host,*
*You made the earth and all that is on it.*
*You made the seas and all that is in them,*

*You gave life to everything,*
*The multitudes of heaven worship you.*

For 45 minutes the congregation in the farmhouse prayed together in song. Those who were unfamiliar with the scripture passages soon learned them all by heart. These memorized Bible songs became a precious possession, because only the evangelist and two of the elders had their own Bibles.

That evening one of the songs became the text for the sermon. When evangelist Wu sat down after preaching for three hours, the congregation urged him to continue, and he preached for another hour before finally retiring for the night.

The following night the congregation gathered again to sing the scripture songs the evangelist had taught them. Perhaps pastor Wu would be able to bring them Bibles on his next visit, but until then the memorized passages would have to nourish the faith of these new Christians.

### Common scene

In small house churches in China this scene is repeated every day. The majority of Chinese Christians do not have a Bible. Every year there are more converts than there are new Bibles entering the country. Many Bibles are carried in, but only a small percentage of believers can hope to own one.

To alleviate this great need, a Bible hymnal has been compiled, consisting of 1,000 songs. Most of them are direct quotations from the Chinese Bible. Many have been composed in the last 10 years. Nearly 90 per cent can be sung to indigenous Chinese tunes which are easily memorized.

Most people know that a favourite hymn, sung repeatedly in worship, is seldom forgotten. Governments can control, restrict and even destroy copies of the Bible, but it is not easy to erase the memory of 50 million believers. Until Bibles arrive, these songs may be the only contact Chinese Christians have with the Word of God.

The World Home Bible League is the largest non-Chinese supplier of Bibles in China today. In spite of the vastness of the task, its goal remains to place a Bible in every Christian home in China.

## Bible couriers affected by new Chinese border law

HONG KONG (NNI) — A new customs law targeted at the thousands of Bible couriers that travel from Hong Kong to Canton was introduced June 15 that makes liable for prosecution anyone who either mails or carries any printed matter across the border without making a clear declaration of its contents. According to sources, the law was promulgated because of "grave concern" over the numbers of Bibles and New Testaments being taken into the city of Canton by Hong Kong visitors.


**The FRIENDSHIP PROGRAM for the developmentally disabled will be on the air!!**

**Tune in to Dr. Dobson's "Focus on the Family" radio programs on August 25 and 26.**
The program can be heard throughout Canada on diverse stations.

**Other "great" news:**
Our income from churches and individuals totalled **$24,000 per July 30, 1988.** The budget for 1988 is $44,000. **So,** many people have been **so** supportive of our ministry. A senior citizen writes: *"My ten dollars will be only a drop in the bucket, but with my pension it's all I can do. I'm so happy that God blesses your ministry in such a beautiful way. My granddaughter is a member of a Friendship Club and when she visits me she tells me the Bible stories she has heard and, oh, how she knows them! We pray often for her and for all the fine students and teachers."*
It is often thought that "Friendship" is only for mentally handicapped persons who are already members of churches. That isn't so! Most Friendship Clubs **reach out into the community!** Friends who have never heard about the love of Jesus for them, are becoming excited about serving Jesus as their Lord and Master. Their excitement is often more real than the "glow" of Christians who've been with the church for a while.

There isn't much time left for another "personalized" fund-raising campaign this year! **Do you really need another envelope in your mail?** Your contribution NOW will be received with gratitude to Him, who said: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

**FRIENDSHIP GROUPS CANADA**
**Box 333, Jordan Station, ON L0R 1S0**


## Reformed churches to examine ecological responsibility

SAN FRANCISCO (NACCE) — "Reclaiming the Covenant" is the theme of a unique forum which will convene this fall in Madison, Wisconsin, to increase church's ecological awareness and examine Christians' responsibility to the earth.

The Oct. 11-15 event is sponsored jointly by the World Alliance of Reformed Churches and the World Council of Churches.

Participants will gather from around the world to deliver papers, to discuss the integration of ecology and theology, and to develop a statement on church responsibility to the creation. Among the confirmed participants are: Allan Boesak, President of the World Alliance of Reformed Churches; Walter Bruggemann, Creation theologian, Decatur, Georgia; Cynthia Campbell, Dallas Theological Union, Dallas, Texas; Cal DeWitt, The Au Sable Institute, Mancelona, Michigan; Wesley Granberg-Michaelson, The New Creation Institute, Missoula, Montana; Douglas John Hall, McGill University, Montreal, Quebec; Yung Buk Kim, Reformed theologian, Seoul, South Korea; Milan Opocensky, Theology professor, Prague, Czechoslovakia; James van Hoeven, World Alliance of Reformed Churches headquarters, Geneva, Switzerland; Nicholas Wolterstorff, professor at Calvin College, Grand Rapids, Mich., and the Free University of Amsterdam.

These individuals and many others will combine for a lively exchange of perceptions and discussion to produce a memorable conference that promises to impact significantly on church theologies.

The "Reclaiming the Covenant" forum is one event in a series of a dozen that are planned for the major sectors of the Christian Church. The October even will focus particularly on the Reformed churches, including the United Church of Christ, the Congregational churches, the Presbyterian Church (U.S.A.), the Cumberland Presbyterian Church, the Reformed Church, the Christian Reformed Church and the Disciples of Christ.

What makes this forum important socially as well as theologically is that for a long time, the churches have lagged behind in concern for ecological issues, despite abundant scriptural and traditional basis for involvement. The consequence is that church members have held slight concern for nature or ecological issues, despite a worsening ecological predicament. This is changing as churches recognize a forgotten element of Christian responsibility.

For further information, please contact the North American Conference on Christianity and Ecology, P.O. Box 14305, San Francisco, California 94114. A brochure and other literature are available.

## Rebel Catholic bishop is excommunicated

ECONE, Switzerland (EP) — In a ceremony marked by angry sermons, Archbishop Marcel Lefebvre brought about the first major schism in the Roman Catholic Church in more than a century June 30 by consecrating four bishops in defiance of the Pope's orders.

Shortly after the consecration rite, the Vatican announced that Lefebvre and the four he ordained had been excommunicated.

Lefebvre, 82, has been at odds with the church hierarchy for two decades. He opposes many of the reforms of Vatican II, including the change from a Latin Mass to a service conducted in the language of the people. Lefebvre said the Vatican is filled with "wolves and thieves" and "anti-Christs" who are "in the process of destroying the church."

The effects of the schism and excommunication are not clear. Lefebvre insists that his movement is not schismatic, but is merely adhering to the traditions of the church. Others feel the schism will create a new religion.

The church holds that a validly consecrated bishop has the power to ordain priests and consecrate bishops even when forbidden to do so by the Vatican. This means that the men Lefebvre consecrated are technically bishops of a breakaway church in the eyes of Rome. Since the new bishops have the power to ordain and consecrate, the action by Lefebvre means that the movement he founded can be perpetuated beyond his life. "We cannot leave you as orphans," he told his supporters.

Vatican officials estimate that Lefebvre has 60,000 to 100,000 followers, including more than 200 priests. Lefebvre has an estimated 10,000 followers in the U.S.

This is the first major schism in the church since 1870, when a group known as "Old Catholics" broke with the church over the doctrine of papal infallibility.

## Church of England approves women priests, despite Runcie

LONDON, England (EP) — The Church of England took a significant step toward ordination of women priests July 5, despite a warning by Robert Runcie, Archbishop of Canterbury, that such a move might split the church.

The General Synod, which is the governing body of the state church, approved a bill that would allow women to be ordained as priests. The margin of approval was smaller than expected; bishops voted for the motion 28-21, while clergy voted 137-102 and laity 134-93. Eventually, two-thirds approval will be required for final passage.

# Evangelicals promise "Last Temptation" boycott, but mainliners say film is not bad

NEW YORK, N.Y. (EP) — Conservative Christian leaders have denounced Martin Scorcese's forthcoming film, "The Last Temptation of Christ" as blasphemous, but several liberal Protestant clergy who saw the film at a special preview said they liked it.

"Overall, I had a very, very positive reaction," said New York Episcopal Bishop Paul Moore. "I saw nothing blasphemous in it."

Baptist minister Robert Maddox of Americans United for Separation of Church and State praised the film's depiction of Christ's "questioning, the desire for a real life, the lack of desire to die on the cross."

Andrea Cano, communications officer for the U.S. office of the World Council of Churches, suggested that the film could be used in church settings accompanied by a study guide.

But leaders of the evangelical community, who refused to attend the preview, condemned the movie as blasphemous, and called on Universal Films to destroy the movie.

"The content of both scripts and the film portray Jesus Christ as a mentally deranged and lust-driven man who convinces Judas Iscariot to betray him," film industry consultant Larry Poland said at a press conference that also included Campus Crusade for Christ President Bill Bright, Church on the The Way Pastor Jack Hayford, and others.

A copy of the script obtained without studio authorization includes a scene in which Jesus dreams that He comes down from the cross and makes love to Mary Magdalene while an angel looks on. The film is based on a 1960 novel by Nikos Kazantzakis (author of Zorba the Greek) that was condemned as heresy by the Greek Orthodox Church.

Scorcese, who was raised in the Catholic faith and studied briefly for the priesthood, has said, "I firmly believe that we have made a motion picture which will serve as a reaffirmation of faith to members of the Christian community."

A statement by Universal accused the movie's foes of censorship. "These individuals declined an invitation to see the film, and consequently much of what they are saying is inaccurate and exaggerated," the statement said. "The opponents of this film are attempting to prevent its release. This is censorship."

"The Last Temptation of Christ" is scheduled for a limited release Sept. 23.

# Zondervan to be acquired by Harper & Row

NASHVILLE, Tenn. (EP) — The Zondervan Corporation announced July 13 that it has signed a "definitive merger agreement" with New York-based publisher Harper & Row. The Zondervan purchase includes the Zondervan Music Group, including the Benson Company, Singspiration and Stamps-Baxter Music.

Harper & Row will pay $13.50 per common share for Zondervan; about 4.2 million shares of stock are outstanding. The merger agreement was approved by a unanimous vote of Zondervan's board of directors.

Zondervan's 1987 revenues of about $103-million included $42-million from its 80-store chain of Zondervan Family Bookstores, $22-million from its music group, and most of the rest from its book and Bible division. Zondervan holds exclusive rights to the New International Version of the Bible, which is currently the top-selling Bible.

"Harper & Row has a long and distinguished tradition in religious publishing, and with the acquisition of Zondervan we are pleased to be expanding our efforts in the largest segment of that market," said a press release issued by George Craig, president and CEO of Harper & Row. "Our goal is to give Zondervan the resources to enhance its premiere position in Christian publishing and retailing and to expand its marketing reach into the academic, professional and general book marketplaces where Harper has its primary strength. We are aware of Zondervan's distinct editorial integrity and we shall respect that editorial voice."

James G. Buick, president of CEO of Zondervan, commented, "We are pleased to have reached an agreement with such a distinguished publishing firm, which has the financial strength to help Zondervan achieve its full potential. Harper & Row management has indicated their intention to afford Zondervan the necessary independence and editorial autonomy to assure that the company can continue to carry out its mission in Christian publishing and retailing."

# Cinema summaries

Marian Van Til

## Midnight Run

*Rated AA*
*Stars Robert De Niro, Charles Grodin, Yaphet Kotto*
*Directed by Martin Brest*

In *Midnight Run,* Charles Grodin plays a modern day Robin Hood who robs a mobster of $15-million-worth of ill-gotten gains and then gives the money to charity. The police aren't thrilled with that magnanimous gesture, and neither are the FBI, the mobster, or the bailbondsman who will be out $400,000 if anything happens to "Robin Hood."

So they all set out to find him. The FBI wants him for their witness protection program. They want the goods on the mobster's operations — being carried on behind the front of the legitimate corporation for which "Robin Hood" worked as an accountant. The mobster, of course, wants him dead, and the bailbondsman wants the bond money.

Enter Joe, an ex-cop-turned-bounty-hunter (De Niro) who agrees to bring in "Robin Hood" for a $100,000 fee. In the process, Joe has to outsmart the FBI, the mobster's men, the bondsman's assistant who is secretly working for the mobster's men, and a second bounty hunter whom the bondsman calls in to do the job (for "only" $25,000) when he thinks Joe has messed it up.

There is nothing remarkable about the story — this film is a variation on a movie and television plot used dozens, perhaps hundreds, of times. But there is an unusual dimension to what *Midnight Run* does with it.

We witness the emergence of an unusual bond between the macho, tense bounty hunter, Joe, and his mild-mannered, principled abductee, "Robin Hood." That relationship develops without sentimentality and so subtly that we are genuinely surprised by the film's ending. Despite all the shoot-'em-up stuff (which is excessive and a detriment to the film), the characterizations show real insight into people and how their values — good and bad — affect their behaviour. (De Niro and Grodin are high caliber actors who obviously made the director's job easy.)

The other major detriment in this film is its excessive use of a particular vulgarism. The word is used over and over, long after we got the point that the people using it are extremely unrefined characters. That element becomes offensive and just doesn't fit with the restrained, even witty, characterizations of the two protagonists.

# Let's help David get his wish!

(Canadian Scene) — David is a six-year-old boy who lives in England. He is seriously ill, with cancer. Through a friend of David's in Barbados, who wrote to a Toronto weekly newspaper, we have learned of David's wish.

When asked recently what he most wanted from life, David replied, "To be entered in the *Guinness Book of Records* as the kid who received the most postcards, ever."

All it costs to send David a postcard from Canada to England is 74 cents. There are so many beautiful things about Canada that we can show him. Why not a card to say we care and hope he gets his wish?

His address is: David, c/o Miss Williams, St. Martins Infant School, Porrets Way, Luton, Bedfordshire, England.

See page 16 for advertising rates.

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# Education

*Robert VanderVennen, page editor*

## King's professor receives Amsterdam doctorate

**Robert VanderVennen**

TORONTO — D. Vaden House, philosophy professor at The King's College, Edmonton, received an academic hood and medallion at the annual membership meeting of the Institute for Christian Studies in honour of his having received the Ph.D. degree earlier in the week from the Free University of Amsterdam.

Dr. House is the second person, following Lambert Zuidervaart of Calvin College, to receive the doctor's degree through the co-operative doctoral program of the Institute and the Free University. He had taken all his course work and examinations in Toronto except for the final formal examination in Amsterdam.

### Research helps the Christian community

The research and writing program House undertook to earn the degree directly relates to the needs of the Christian community in today's world, even though it is a philosophical study. He studied the thinking of an important American professor of philosophy, Richard Rorty. Rorty starts his thinking by assuming that there is no God and no God-substitutes in the world. On what then does one base one's thinking, and where does one's thinking end up?

Reformational Calvinists have long insisted that every person will either worship the true God or else will worship an idol, perhaps in the form of a created thing that serves as one's God. Rorty calls such created things "God's doubles" because they substitute for God.

House says we Christians, too, tend to have our idols, "God's doubles" — we can learn some things from a non-Christian who is good at stripping away idols.

### Rorty seeks secularized salvation

However, House concludes that if one follows Rorty, he or she will end up with human beings thirsty for power but being told that there is no such thing as power. Rorty seems to be looking for secularized salvation, says House, but Rorty maintains that if a culture thinks that God is dead then it will not be able to resurrect God in science, or nature or reason or any other way, however much it may want to.

Rorty has a vision of people living in a world without philosophical underpinnings or comfort. He sees this world as a completion of the Enlightenment, a 19th century movement aimed at freeing people from all their chains. In 20th century North America one of the fruits of the Enlightenment was the Social Gospel movement, and it is probably no coincidence that Rorty is the grandson of Walter Rauschenbush, a prominent Social Gospel leader. House concludes that Rorty's thinking leaves us "adrift on an ocean without a lighthouse and without a shore."

After House sent Prof. Rorty a copy of his doctoral research study, he received from Rorty a letter saying, "Your analysis is accurate and your critique plausible."

House grew up as a Pentecostal Christian in Newfoundland and attended Regent College, Vancouver, before coming to the Institute. He has taught for two years at The King's College, succeeding Dr. William Rowe, who now teaches at the Institute. His doctoral research, supervised by Hendrik Hart, is considered outstanding, which is confirmed by the willingness of the prestigious academic publisher E.J. Brill to publish his dissertation as a book. The title of House's book will be "Without God or His Doubles."

## Reformed Bible College sells its campus

**Robert VanderVennen**

GRAND RAPIDS, Mich. — Reformed Bible College has decided to sell its 17-acre campus on Robinson Road in Grand Rapids, announces Dr. Edwin D. Roels, RBC president. It is selling the campus it has owned since 1947 to its neighbour, Aquinas College, a Roman Catholic liberal arts college.

The Bible college expects to relocate on the eastern edge of Grand Rapids, and the $6-million selling price will enable it to buy land and construct a new campus.

President Roels says that the sale of the old campus "provides us with an exciting opportunity to develop the kind of facilities we have desired and needed for a long time. Over the years, various plans for campus development have been created and discussed, but our present location provided some unique limitations which made it difficult for us to carry them out. By moving to a new location and developing facilities appropriate to our needs, we will be able to serve our students more effectively and creatively than we ever have before."

RBC's ministry within Reformed denominations is to provide training of church staff, mission agency personnel and social workers.

## Walsh to direct worldview studies

**Robert VanderVennen**

TORONTO — Dr. Brian Walsh has been appointed Senior Member in Worldview Studies at the Institute for Christian Studies and will become director of the Institute's new one-year master's degree program in world-view studies, announces President Clifford C. Pitt.

Walsh is co-author with Richard Middleton of the popular book "The Transforming Vision," published by InterVarsity Press. He has written many articles for scholarly and popular periodicals, and he does a great deal of public speaking on the subject of Christianity and culture.

The new world-view studies program of the Institute is intended to be taken part-time by students in evenings or during summers, though it could be completed in 12 months by a full-time student. The Institute has applied to the Ontario government for authorization to grant a Master of Arts degree for the program.

### Bridge the gap between faith and work

The new world-view program will be a special effort by the Institute to bridge the gap between one's Christian commitment and one's work. The aim is to help people gain insight into their careers and vocations in a profoundly Christian way. That means that an engineer needs to go to the roots of what technology really is, and that a counsellor needs to understand psychology and counselling practice in terms of what the Bible says about people and the nature of the created reality in which we live.

With this new program the Institute will be addressing itself to a range of professions whereas until now it has focused largely on Christian perspective for academic work.

The program requires the completion of eight units of study, with a unit running half the academic year and a full-time student being able to take three units at a time. Two units will be a new year-long course called Worldview Foundations, to be taught by Walsh. Another two-unit course will be Biblical Foundations, which is the only course that other students at the Institute will also take.

The other four units will be courses and optional independent study in areas like psychology, arts, politics, education and theology. These courses will be taught by various Institute professors plus part-time teachers like Mary Stewart Van Leeuwen (psychology), Robert Wauzzinski (technology), Stan Skarsten (counselling), Gerald Vandezande (politics) and Harro Van Brummelen (education). The Institute intends to bring together an extended community of part-time faculty members to contribute their expertise.

"With this new program the Institute wants to promote the relation of the Bible to all of life, not only the relation of the Bible to learning," says Walsh.

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## Feature

# 60 years of bringing light into the darkness

**Carolyn Brown Copeland**

**For Harlene Stone, of Phoenix, Arizona, who was born blind, the John Milton Society has been a vital link with the sighted Christian's world. "I started getting the brailled *John Milton Magazine* in the 40s — before I was even married. Later on we got the *Talking Book* records, too" she says, explaining that her husband, Bert, was also blind from birth. Widowed since March 1987, she lives alone with her guide dog, Sadie. The periodic brailled and recorded messages still bring hope and light into her life and help dispel the loneliness.**

This year, the John Milton Society for the Blind celebrates its 60th anniversary. An interdenominational Protestant organization, it distributes literature to visually handicapped people anywhere in the world — all sent free upon request — to Roman Catholic and Jewish readers, as well as Protestants. Blind people in more than 70 countries have access to current Christian articles. Support for the ministry comes from various church organizations and interested private individuals.

### Ecumenical effort

If one person can be credited for the John Milton Society's ministry, that person is Helen Keller, the famous blind and deaf humanitarian. Keller, also a devoted Christian, was concerned about the lack of spiritual materials (Sunday School lessons, Christian articles, and hymnbooks) available for the sight-impaired.

in 1925, she met with a number of church leaders, challenging them to provide Christian materials for the blind, similar to the printed materials provided for sighted readers. The leaders deemed it too costly for every denomination to braille its own materials, so on March 21, 1928, the ecumenical John Milton Foundation was born. In 1965, the more descriptive name, John Milton Society for the Blind, was adopted.

The organization was named after John Milton, the Christian poet who lost his eyesight as an adult, but still attained greatness in spite of his handicap. When Milton became blind, probably from disease, he did not give up, but continued writing. Among his contributions, after losing his vision, are the epic poems, "Paradise Lost," and "Paradise Regained."

Helen Keller became the second president and under her direction, in 1932 the monthly *John Milton Magazine* began publishing in braille, providing religious articles and Sunday school lessons. The society also publishes a brailled hymn book and a collection of Christmas carols, containing both words and music. Starting in 1969 the magazine was made available in large-print "for persons who cannot see to read normal print." Articles used are selected from more than 50 denominational sources.

### Calendar and music

Stone, a retired rehabilitation teacher of the blind, appreciates the braille calendar published in the December magazine. Unfortunately, only 15 per cent of blind people can read braille, many having lost their sight in later years. The *John Milton Talking Book Record* was introduced in 1951 to meet those needs. Two hours of recorded material (sacred music, poetry and articles) are contained on the 9-inch records. Stone, who reads brailled tunes and can play both piano and organ, openly loves music. "Sometimes a choir or soloist sings on the record," her face lights up, "I really enjoy that!"

One of the greatest ministries the John Milton Society provides are the quarterly adult Sunday school lessons — in both braille and on records. Many of the 5,000 recipients of the John Milton lessons regularly teach Bible study classes — to sighted, as well as sightless students. A record "Helps in Teaching John Milton Sunday School Lessons" provides teacher assistance.

Photo: John Milton Society

*William H. Gentz, a retired pastor, scans his monthly copy of the large-print edition of the John Milton Magazine.*

Blind children, too, are able to find reading material through the society's brailled monthly religious digest, *Discovery*, for ages 10 through 18. It contains stories, a pen pal section and inspirational material. Other items available through this Christian agency include Church Women United's World Day of Prayer and World Community Day services which are printed and brailled in appropriate issues of the *John Milton Magazine*. Copies of the World Day of Prayer service are available upon request. Each February, 10,000 copies are mailed to interested churches, nursing homes and individuals.

The John Milton Society for the Blind draws together the world of the sighted and the sightless through love and Christian materials, truly bringing Christ's redeeming light into a world of darkness.

### Canadian society

In 1970, a group of concerned and interested Canadians decided to form an independent and autonomous John Milton Society for the Blind in Canada. This was done with the blessing of the American group and the two groups complement each other.

The Canadian publications are *Insight*, large-print newspaper, *Insound*, cassette tapes, and *Intouch*, Braille magazine. Their motto is "in Sight ... in Sound ... in Touch ... in Christian Concern."

*For more information, please write:*
**Gisela Cote, Executive Director, John Milton Society for the Blind in Canada, 40 St. Claire Avenue East, Suite 202, Toronto, Ontario, M4T 1M9 or telephone (416) 960-3953.**

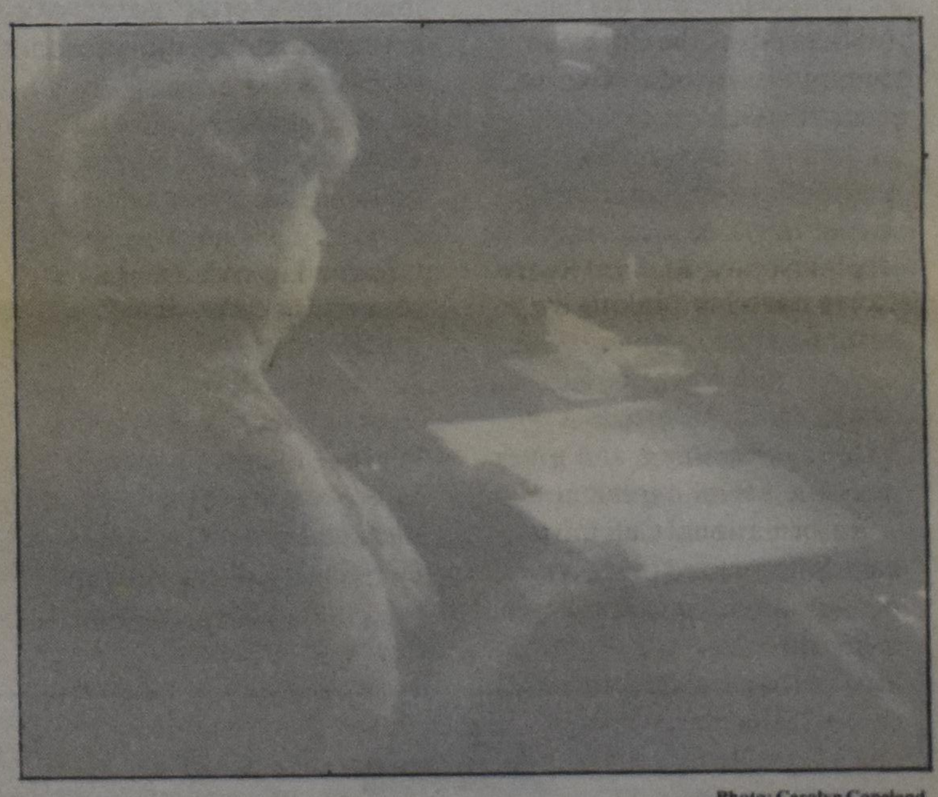

Photo: Carolyn Copeland

*Harlene Stone, a 40-year reader of the John Milton Magazine, relies on the brailled calendar which appears each year in the December issue.*

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## Feature

# A perspective, like a prophet, is not honoured in its own community

Photo: Bert Witvoet

*This page: David Koyzis is hoping for a revival of the Reformed perspective. Facing page: Koyzis spends a lot of his summer time in his faculty office refining his thoughts on non-ideological thinking.*

**Bert Witvoet**

**David Koyzis is an American citizen with paternal roots in Cyprus. He lives and teaches in Canada and doesn't mind being considered a "Netherlandophile" if that term exists. His love for things Dutch comes from his acceptance of the Reformed perspective as found among Dutch immigrants to Canada.**

The problem, as far as Koyzis is concerned," is that he doesn't find enough of that perspective in the Dutch Reformed community in Canada. In fact, he is afraid that the pursuit of this perspective is waning. He came to that conclusion when, after an absence of seven years, he re-entered the Reformed community in Canada to take up a teaching position at Redeemer College in Ancaster, Ontario.

"It is with some disappointment that I observe the Christian political and educational movement here to have fragmented," he writes in a paper entitled "Thoughts on the Demise of Christian Politics in Canada." He focuses on the political and educational movement within the Reformed community because he teaches political science. It was his studies in this area, in particular, that opened his eyes to the richness of the Reformed perspective.

### Politics is service

In his paper Koyzis describes his odyssey from a brief encounter with the neo-anabaptist movement as found in *Post-American* (later *Sojourners)* magazine to the Reformed branch of the Christian faith. He became dissatisfied with what he calls an anarchistic approach of the *Sojourners* community, an approach of "gathering the faithful into alternative communities and remaining aloof from the exercise of actual political responsibility."

It was his reading of St. Paul's reference to governmental authority as God's "servant" in Romans 13:4 that made him prick up his ears. It struck him that Paul used the word *diakonos* for both the government and for the ecclesiastical office of deacon. This reading prepared him for the Reformed perspective that says that Christians have a task of service in all areas of life, including politics.

What appealed to Koyzis about the reformational approach was that "it strove to be distinctively Christian and refused to be caught up in the false left-right ideological cleavages which have characterized Western politics since the French Revolution."

### Perspective is practical and limited

The Reformed perspective is not just an academic tool for Koyzis. It is a way of ordering the whole of life. "This may sound a little funny coming from a single man," he said, during an interview at Redeemer College, "but it's a way of ordering a family. It also orders our relationship to our neighbour."

He was asked to elaborate. "All Christians understand that love for neighbour means that you have to be nice to your neighbour. The Reformed perspective says, 'Yes, be nice, but be concerned also about how the workplace is managed or how the municipal dump is operated. That too involves love for neighbour.'"

Koyzis does not want to idolize the idea of Reformed perspective. "A single man-made framework cannot possibly hold the key to reality as a whole in a definite manner," he writes in his "Thoughts on the Demise of Christian Politics in Canada." And in his interview he adds, "It may be that we think that by having our own institutions, labour unions, schools, etc., we have automatically put into practice our biblical world and life view. This kind of thinking may lessen our responsibility for living out the Christian life to its full measure."

Keeping these reservations in mind, Koyzis nevertheless believes that the Reformed community is sitting on a goldmine.

### A reformational left-right?

We need to develop some kind of framework of thought with which we can make sense of the world we live in, says Koyzis. And in the area of political action, at least, he has not found anything better to integrate faith and life than the Reformed perspective. He believes firmly that it keeps Christians from falling into the kind of left-right swing into which modern politics constantly falls.

What bothers Koyzis today is

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... continued from page 10.

that upon his return to Canada he has found that certain Reformed leaders in the educational and political areas are falling back into the left-right divisions. He writes, "Recently, for example, I was rather surprised to hear some reformational Christians speaking the language of standard North American 'rightist' ideology as it has come to be expressed in so-called 'neoconservatism.' And it seems that others are forming alliances with confessional liberals in the mainline churches."

Koyzis doesn't know why this has happened. He thinks that personality clashes, which no doubt have been a factor, do not fully explain this parting of ways from what he considers the more biblical way. There may be something more deadly at work, he believes.

In the meantime, he continues to alert his students to the false choice between left and right, even though it may "sound a little quaint at this later date." He personally believes that the left-right cleavage is not inevitable, and he prays for reconciliation and renewal — reconciliation because of the personality element and renewal because of the more deadly element of wrong thinking. What is at risk, he says, is the common witness to the world.

Koyzis, who was born into the Orthodox Presbyterian Church 33 years ago, who spent his teen years in a Baptist church, who enrolled in a Methodist church college and who attended Anglican churches in Canada and the U.S., joined a Christian Reformed Church in South Bend, Indiana, while studying for his doctorate there at Notre Dame University. At present, he is a member of Immanuel Christian Reformed Church in Hamilton, Ontario.

# How not to fall prey to left-right kind of thinking

**Bert Witvoet**

In his paper "Reflections on the Nature of Ideology" David Koyzis, professor of political science at Redeemer College in Ancaster, Ontario, offers a number of cautions and guidelines to those caught up in a right- or left-wing ideology. His first piece of advice is to recognize the enemy. What is an ideology?

It is a system of thought, of course, and as such it resembles any perspective or worldview. Where it differs is that "it represents an attempt to mould reality in accordance with an abstract, societal model of an illusionary character." As example Koyzis points out that both Nazis and communists "were quite willing to inflict unspeakable horrors upon real people in the interest of effecting an ideal social order."

In modern ideologies, goals supplant principles, says Koyzis. "For example, rather than seeing justice as a norm governing political action from the onset, ideology sees it primarily as a final goal of such action ... and whatever one does in the here-and-now is quite permissible if it serves the ultimate attainment of this goal."

Koyzis further shows that "in an age of ideologies man is viewed as sovereign." Christians have always acknowledged that people are responsible before God. "In our secularized world it is no longer doubted that man shapes his world autonomously. Rather, the principal controversies now revolve around the issue of who is the bearer of that autonomy, the individual or the community. Those who question autonomy altogether are effectively left out of the picture," writes Koyzis.

## Tainted and learning

It is a sad fact of life in a sinful world that even Christians fall in line behind ideological agendas," he adds. "And even we who repudiate such synthesis in principle cannot entirely free ourselves from the taint of ideological thinking .... This is cause for us to remain humble in our frail attempts to see our way through the current ideological maze."

At the same time Koyzis wants Christians to learn both from the errors and the insights that lie in the theories behind the ideologies. "We can certainly admire the beauty of the sun and appreciate its life-giving energy without falling prey to sun-worship.

"It may be that we have something to learn from liberalism about freedom, from socialism about public compassion, from conservatism about continuity and stability, from democracy about political participation. But in so learning we must disavow their fundamental error, which consist of 'deifying' such otherwise commendable ideas."

## Perspective tips

Koyzis offers the following guidelines to help Christians think about politics in a non-ideological and Christian manner:

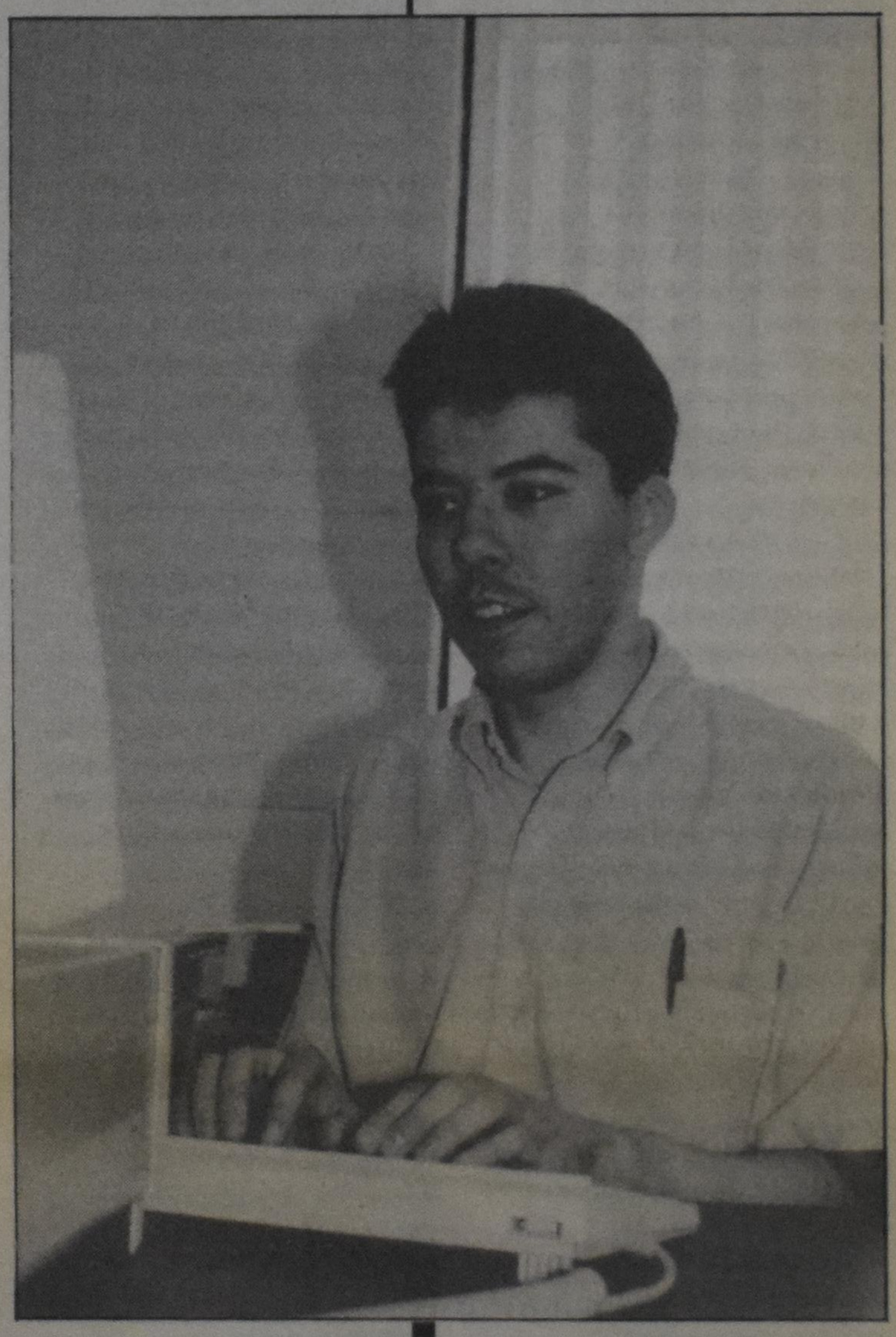
"Strive to understand the way God has patterned the cosmos — its dynamic possibilities as well as its limitations.

"Make sure that our goals and the means we use to reach them are of one piece and that both answer to the normative principle of public justice.

"Acknowledge in our political activities that man is made in the image of God and that this image implies human responsibility towards God and man .... Non-ideological Christian politics is above all the politics of responsible servanthood."

Koyzis sums up his words of advice by saying that Christians must be bold and cautious. "We must retain a profound sense of humility concerning our own personal abilities, insights and efforts. In particular, we must never lose sight of the larger body of Christ in our endeavours."

Koyzis concludes his essay by saying that "the cultivation of Christian discernment is necessarily a communal enterprise, and we must constantly bear this in mind if we wish to avoid falling prey to ideological thinking."



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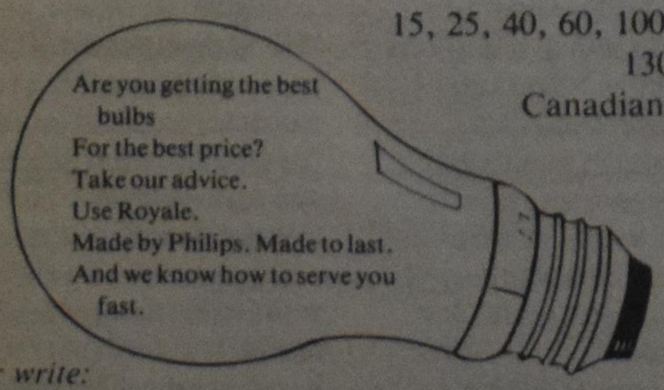
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## Story

# Unfinished business

**Sonya VanderVeen Feddema**

"Jonathan Ashford."

Startled, Davita read the name in the obituary notice. Bold, black print blurred, then came back into focus. The name, age, wife and number of children all coincided with what she knew had happened in his life. There could be no mistake.

"Jessica, come here and read this," Davita called out urgently to her sister.

Jessica, her robust face framed by loosely permed curls, came quickly from the kitchen where she was preparing supper. "What's wrong? You sound upset." Davita pointed to the obituary. Taking the newspaper from her, Jessica read it.

"Oh, Davita, I'm so sorry! So sorry!" she exclaimed.

"Sorry? Why should you be sorry? What happened between us was so long ago it hardly matters." Davita spoke with no conviction; an edge of bitterness clung to her words. Unsteadily she rose from the couch, desperately needing the privacy of the guestroom where Jessica could not interrupt her reverie with concerned but prying questions.

"I'm not hungry right now," Davita said. She ran her hand through her short brown hair, looking small over against Jessica's height. "You go ahead and eat with Daniel when he gets home."

"Please go," Jessica answered. "The meal can wait. This is a real shock."

Davita closed the bedroom door behind her. As she sat down on the edge of the single bed, her petite shoulders hunched forward as if to ward off sadness. She looked anxiously around her. The room had Jessica's touch, her love of light and brightness. The soft blue of the wallpaper circled the room in its peaceful embrace. A philodendron, spring-green and prolific, hung in a wicker basket on the wall, its hungry leaf-faces reaching for the light that fell through the room's one window.

Dry-eyed, Davita looked out of the window, not wanting to think about Jonathan laying in a coffin, nor wanting to think about him vital, living, laughing. Laughing — the thoughts pushed upward. Yes, they had laughed a lot together. Once when walking in a cornfield, the summer sky glaringly bright above them, Jonathan had taken bunches of tassels from the corncobs and tucked them into his T-shirt by his armpits. "Just look at me," he had shouted. "What a man I am!" She wondered now why that had been so funny. At the time it had been easy to laugh about so many things.

Like the way Davita had taken matters into her own hands so that Jonathan would notice her. She had seen him first at the town's hockey arena where she and her friend Sarah had come to watch her brother Michael play. Davita and Sarah were talking and laughing, oblivious to where they were walking when Sarah tripped over Jonathan's duffle bag. Davita broke out into a paroxysm of laughter seeing Sarah lying on the floor, her face turning first pink, then cherry red. Jonathan, his white-blonde hair cropped short, smiled down at their foolishness, then picked up his bag and hurriedly walked to the dressing room.

In the next week Davita asked Michael to invite Jonathan to their home for Sunday dinner. Since they played hockey in the same league, it would seem quite natural that Jonathan would be a guest at their home, and it would not appear that Davita was scheming to meet him. Michael promised to keep her secret.

The dinner was disastrous. In her nervousness, Davita spilled the gravy on her dress and the tablecloth. Fighting back her tears and trying to regain ladylike composure, she nonetheless muttered a crude word under her breath and received a reprimand from her dad. Thinking that she had failed to impress Jonathan, Davita sat dejectedly for the rest of the meal, staring at the tablecloth and counting its bright orange flowers to pass the stilted time.

★★★★

The whole event had become a family joke, woven into the fabric of its life as so many such anecdotes are.

Michael's question years later at a family gathering had embarrassed both Jonathan and Davita. "So it's been over three years now since Davita schemed to get you here for dinner. When's the big day going to be?"

Jonathan squirmed as Davita's mother, exuding warmth, looked on, anticipating an answer. Her bright eyes danced as she whistled "Here comes the bride" under her breath. Davita gave her a sharp look which only added to her merriment.

Davita's father, peering from under bushy eyebrows at the scene around him, immensely enjoyed the presence of his family.

"Here, Dad, can you hold the baby a minute?" Michael's wife handed him her six-month-old son, his only grandchild. He snuggled the infant in his large, thick arms, relishing the warm softness of its body.

"Yes, Jonathan, there's room to grow on your father's farm," Davita's father chuckled. "Lots of room for little ones."

Davita blushed. "Dad," she said quietly, but firmly to reprimand his brashness.

Jessica came to her aid. "Come on, Dad, leave those two alone." And to Davita and Jonathan, "I'd get out of here while the getting's good."

"Not a bad idea," Jonathan said hastily. He pulled Davita up from her chair. "Let's go for a walk." Calling over her shoulder as they left, Davita said, "We'll see you all in a while."

The evening was cold and damp; droplets of moisture seemed to hang in the air. The moon glowed vaguely, opaquely in the sky. Davita shivered. "It's still cool, isn't it?" she said, "even though spring is around the corner?"

"Let's skip the small talk, Davita," Jonathan said. Then more urgently, "You know I love you, don't you?"

She answered silently with her large brown eyes shining.

He, too, was silent for a moment, then blurted out, "I can't do it. I can't pretend or wear a mask."

"What are you talking about?" Davita asked alarmed, confused.

"It's driving me crazy. Your mom, your dad, all of them expect us to marry soon. If your mother whistles "Here comes the bride" one more time I think I'll scream. And your dad talking about those future grandchildren."

Davita felt her stomach lurch. Of course, she too had expected that someday they would marry.

Jonathan continued, "My brother, Richard, and I talked the other day. It scared me. He always did what he was expected to do. Now he's living in a shell of a marriage and he hates working for Dad on the farm. He's beside himself — three kids to feed and no way out. I panicked when I saw his fear. I won't go the same route as him just to save face."

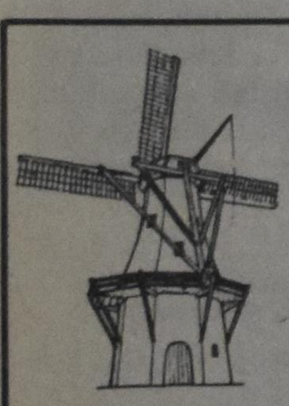
Davita looked surprised. "Richard afraid?" she thought to herself.

"There's so much to see in the world. I have to get out of this small town, small farm, small church. I want to get lost out there and maybe someday I'll find my way back. I love you now, but I can't promise that if I leave I'll find my way back to you.

"And you, Davita, you should get out too. Life is too predictable here." His rush of words trailed off. He looked at her steadily. "But you're scared, aren't you? You want things safe and secure."

Davita stopped walking and stood still, staring straight ahead. His words cut through her, making her breath come short and sharp. Tumbling, toppling, falling, her world crumbled around her.

★★★★

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*London Bridge is falling down*
*falling down, falling down.*
*London Bridge is falling down.*
*My fair lady.*

Singing children's voices filtered into the room through the slightly open window. Enjoying the lengthening spring days, they played on the street below Davita's window.

The singing voices receded. Other voices, two girl's, took their place.

"You're dead. I shot you."

"I'm not. You missed," came a reply.

"No fair. I'm telling Dad."

"So what!" The voices faded away.

"Dead, dead," Davita's thoughts barked at her. Darkness fell quickly outside, making the room look box-like, coffin-like in her mind. She rose suddenly from the bed, claustrophobic, boxed-in. Grabbing her coat from the closet, she rushed from the room, leaving the house through the front door and forgetting to tell Jessica where she was going.

Davita's steps kept pace with her thoughts, racing, going in no particular direction, no longer aware of time. Away, away from the box-coffin-like fear she ran, then walked when her energy was spent. From the past a voice broke through the foggy spring air. "Get a hold of yourself, Davita. Big girls don't cry; you're almost 40 now."

"What's that you said, ma'am?" a voice broke into Davita's consciousness.

Startled, she saw a man beside her. Some stray, grey hairs straggled from under a Blue Jays cap; a half-burned cigarette hung from his mouth. Davita looked at him, bewildered. "Did I say something?" I must've been thinking out loud."

The man touched her arm. "Are you OK?" he asked. A flash of fear crossed Davita's face as she pulled away from him. She put her arms around herself in a shivering protective embrace.

"Yes, I guess so," she answered. "Where am I anyway?"

"Close to the corner of Shiply and Ross," he replied.

The street names sounded unfamiliar. So much had changed since she had moved from town to live in the city 17 years ago.

"What main road am I close to?" she asked, not wanting to reveal where she was heading.

"Oak Street."

She thanked the man and headed towards Oak, looking back every few moments to see if he was following her. From Oak she was sure she could find her way back to Jessica's.

★★★★

Daniel's car stood in the driveway when Davita turned the corner on to Jessica's street. The house looked inviting, its golden windows beckoning her to enter its warmth. As she took off her coat in the front hall she could hear the intimate murmur of voices in the kitchen.

Daniel, his lean body defying middle-aged paunchiness, greeted Davita with a compassionate embrace. The smell of sawdust still clung to his hair and working clothes. "What a way to find out!" he said. "I wish you could have been at home and not here in town. It would have been easier."

Jessica hugged Davita, too, relieved to see her back. "Can I get you some supper?" she asked. "Some coffee, maybe?"

"Just a bit to eat, and coffee too, please."

Daniel led Davita to the easy chair in the livingroom. "Sit down," he said. She accepted the chair gratefully. Daniel sat on the couch opposite her, and put his feet up on the coffee table cluttered with magazines.

The cheerful ambiance of the room warmed Davita. It seemed Jessica's plants were everywhere, some flowering, pink, red and violet, others tree-like, bushy green. An antique oak bookshelf, obviously built and engraved by a craftsman, stood beside her. Several lamps splashed pools of light into the room.

Daniel began, tentatively, "Sometimes I saw Jonathan in town when I was picking up supplies, and we'd talk for a moment. He seemed to be happy working on the farm — happier than Richard ever was. Jessica told me that Jonathan left here because he wanted to see the world, but I guess he came back because he realized the grass isn't always greener on the other side."

Davita pursed her lips tightly together.

"Isn't it better to talk about it ... I mean him ... than to keep it all in? Do you want to talk, Davita?" Daniel urged her gently.

She hesitated. But the love-tones in Daniel's questions seemed to tug the words from her. Without her volition, they spilled out, tripping over each other. "I'm so afraid. What have I become? So full of bitterness all these years. Afraid to love ... afraid of being hurt ... of getting close to another man. So useless in love."

"Don't be so hard on yourself," Daniel said. "You're always giving love to the kids at the hospital."

"That's different. They're easy to love," she objected.

Jessica came into the livingroom carrying their food. "Thanks," Davita said as Jessica handed her a plate of lasagne and a cup of coffee.

"Cream and sugar?"

"Sugar, thanks. No cream," Davita replied.

Jessica sat beside Daniel on the couch. The clock ticked steadily as they ate in silence. Its tick-tocking created a rhythm of tension in Davita's mind ... boxed-in ... boxed-in ... boxed-in ... it seemed to accuse. Loud to her own ears, the words erupted. "Boxed-in," she said. "That's why I ran outside. The walls lost their blue, peaceful warmth, and became dark, wooden, solid, caging me in." Davita clenched one hand into a fist. "Outside it was no better — foggy, like the night Jonathan said goodbye, and closing in on me. I felt lost, inside and out, boxed-in on all sides."

Daniel glanced questioningly at Jessica, as both tried to understand Davita's rambling words.

After a moment Daniel said, gesturing with his rough carpenter's hands, "Boxes come apart, don't they?"

Davita looked puzzled. "What do you mean, Daniel?" He said nothing, allowing her time to perceive his meaning. Suddenly she leaned forward as her brown eyes flashed dark with anger. "What do you know about being boxed-in, stuck in a muddle of unfinished business?" she almost shouted. "How dare you speak to me so glibly when you two have always had it so good together. I've always been able to feel the love around both of you."

Daniel spoke quietly to calm her anger. "We've been boxed in too, you know," he said. Davita gave Jessica a quick, searching look as if to verify Daniel's statement.

Jessica glanced at Daniel. He seemed to know what she was thinking for he nodded slightly.

"You know, when Daniel and I married because I was pregnant, we married in fear," Jessica said. "Fear of what other people would say, fear that our love wasn't the marrying kind. But still we went ahead. We were terribly unhappy and nagged at each other constantly. By the time we were married almost four years, our bitterness towards each other had eaten away at any happiness we had in our lives."

Daniel put his arm around Jessica. She continued, "One day we argued and Daniel's anger reached a point where he struck out at me, hitting me in the face. I often wished I could have done the same thing to him. We both stood there, shocked. Then his shoulders began to shake. First, slowly and silently so that you hardly noticed. But soon sobs shook his whole body and he cried like a child. I cried too because of how I had failed him."

Daniel interrupted. "I left the house to hide my shame. That evening, late, I returned. I knew Jessica would be waiting for me and would be worried sick, but it took a lot of courage for me to come back and face her. When I came through the door, we ran to each other and cried like two frightened children. That's really what we were — thrown into marriage with no clue of how to handle the pressures. That night we talked about our fears and frustrations for the first time. It was like taking our first baby steps towards becoming adults in our marriage. Though it was small, it was the beginning of a big change."

Jessica said, "We've only told a few other people about this. I guess we were never taught to share the feeling side of life, but feelings just don't go away when you want them to. And we had to be strong, didn't we, so the pain wasn't allowed to show."

Again Daniel said, "Boxes can come apart, when you let your inside pain show, when you let it come out."

This time Davita answered quietly, her anger softened by their story, their escape from boxed-in bitterness. "Maybe you're right. But not overnight, not after all these years."

Daniel replied, "No, not overnight. Not without help."

"Help?" Davita asked, somewhat surprised. She had never thought of asking for help. Hesitantly she said, "Yes, maybe help." The clock struck 10. "I'm tired. Do you mind if I go to bed now?"

"No, not at all. Get some rest," Jessica said.

Before leaving the room, Davita kissed Jessica's cheek, then took Daniel's hand and squeezed it tightly, a gesture of seeking trust.

★★★★

In bed, the sheets felt cool against Davita's body as the heaviness of the blankets pressed securely down on her. She fell into an exhausted sleep.

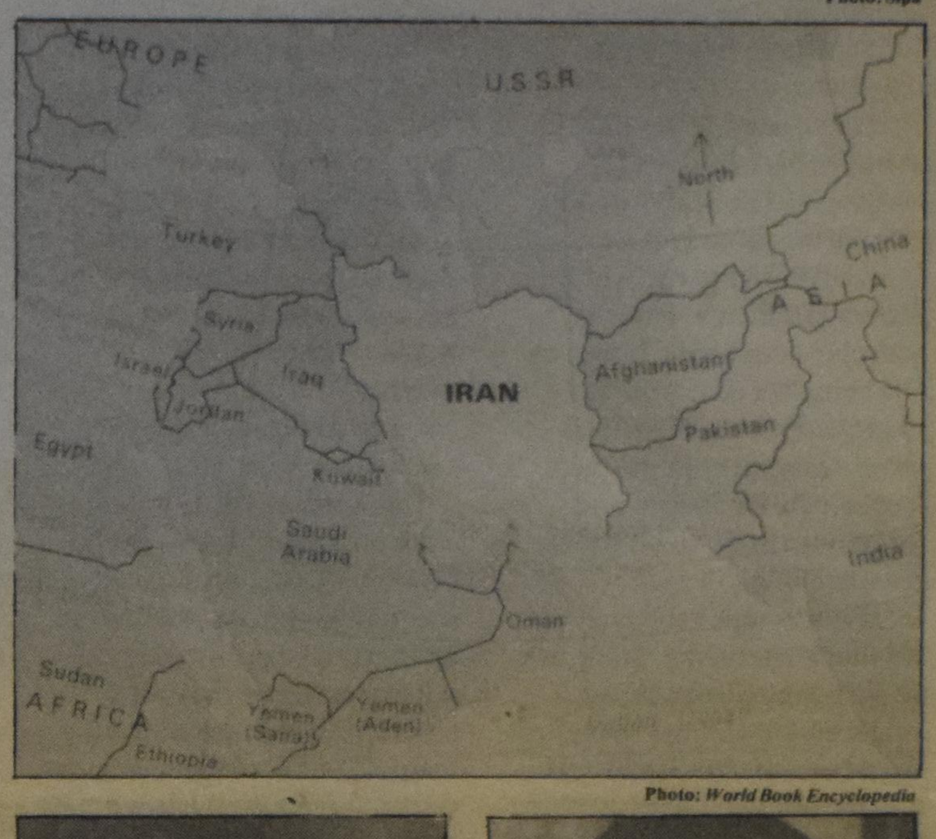
*Sonya VanderVeen Feddema lives in St. Catharines, Ont., with husband Rinke and four children.*

## Feature

# The Gulf War: is the end in sight?

Photo: Sips

*Top: Airbus wreckage — most of us have forgotten the July 3 downing by missiles of the USS Vincennes. Right: Persian Gulf region — part and parcel of the "global village." Below left: Shah Mohammad Reza alienated the religious leaders of Iran. Below right: Ayatollah Khomeini regained Iran's leadership and is calling for a re-establishment of a radical Islamic state.*

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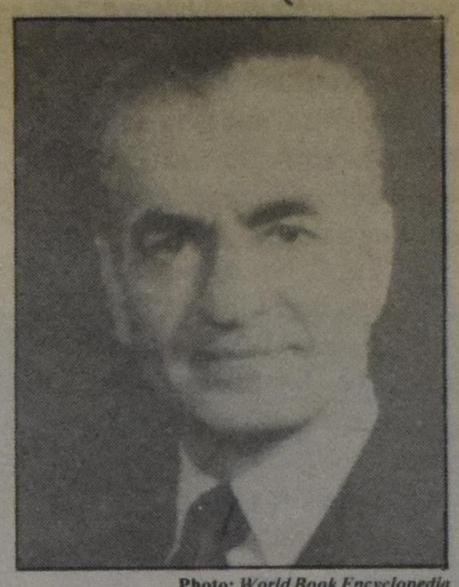

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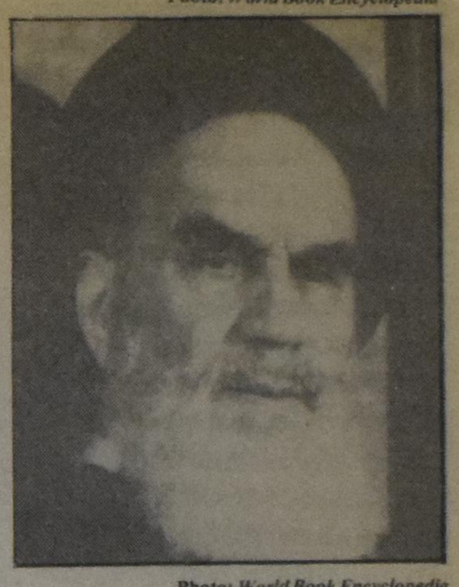

Photo: *World Book Encyclopedia*

**Bassam M. Madany**

An Iran Air Airbus was downed by two missiles of USS Vincennes on July 3. Almost 300 civilians died. Many of us saw on our TV screens the proceedings of the United Nations Security Council which brought the foreign minister of Iran and Vice-President George Bush face to face. The incident had already been discussed at a special meeting of the UN Civil Aviation Agency in Montreal.

By now, most of us have forgotten this tragic event. After all, we cannot figure out this war between Iran and Iraq which has been going on for almost eight years. We can hardly believe how a state like Iran can be ruled by radical clerics; and we become amused or confused by the titles they hold such as "ayatollah," "hujjatu'l islam" or "mullah."

However, we are part and parcel of the "global village." We cannot ignore what goes on in the distant Arabian/Persian Gulf. We need their oil and they need our technology and our wheat. As we approach the end of the century, nations become more interdependent than ever. And as Christians, we must become more aware of the conditions which prevail in our world. Our faith requires us to be concerned about our neighbours. Our Lord Jesus Christ has commissioned us to carry his good news to all nations. This task can be best accomplished when we are properly aware of the world situation.

Whenever an international incident happens in the Gulf area, our news media focus our attention on the immediate present. We are shown giant supertankers plying the waters of the Gulf; the fleets of several foreign nations and the speed boats of the Iranian Revolutionary Guards. The Iranians claim that the root cause for the turbulent situation in the Gulf is the presence of foreign navies, especially the U.S. Navy. But the history of the Gulf did not begin in the mid-eighties! To properly understand the situation in the Middle East, we must take a quick lesson in the history of Persia and the neighbouring Arab countries.

The war between Iraq and Iran war is a conflict between two Middle Eastern powers with different worldviews: the nationalistic of Iraq and the theocratic of Iran. It is further complicated by an age-long ethnic and religious rivalry of Arab and Persian.

### Persia embraces Islam

Persia (Iran) was one of the first empires to succumb to the advancing Arab armies in the middle of the seventh century. The majority of its people embraced Islam, the religion of the conquerors. But the Persians soon became dissatisfied with the Umayyads, the founders of the first Muslim empire whose capital was Damascus, Syria. They threw their lot in with the followers of Ali, the son-in-law of the Arabian prophet, Muhammad. These dissenters from Orthodox or Sunni Islam, known as Shi'ites (i.e. Partisans of Ali) developed a distinctive theological and political tradition. They looked forward to the coming of a messianic leader who would rule the world in righteousness through the spread of Shi'ism. While waiting for the appearance of this leader known as the Imam, Shi'ites have sought from time to time, to build their righteous states by preaching and through armed struggle.

### The quest for nationalism

During the last 200 years, the Middle East has come under the influence of Western thought. As a result, its peoples, who were predominantly Arabic speaking, and who had been dominated by the Turks since the early years of the sixteenth century, began to entertain dreams of national independence. During World War I, they fought with the Allies against the Turks and were promised full independence after the war. But they were extremely disappointed to discover that the British and the French had divided the area between themselves. To make things worse, Palestine was declared a national home for the Jews with the full blessing of the League of Nations!

European colonialism added to the fires of Arab nationalism. It was not until the end of World War II that Arab countries became fully independent. In their attempts to build modern states, nationalistic leaders in Iraq and other Arab countries adopted policies which sought to harmonize between traditional Islam and the secularistic ideologies of the West.

Meanwhile, in the early twenties, Reza Khan, an officer in the Persian army led a coup against his government. He tried to emulate the nationalistic Turkish leader, Kemal Ataturk, an army officer who had established a modern, secular republic in Turkey. Ataturk had the courage to abolish the important Sunni institution of the Caliphate which had been in the hands of the Ottoman Turks for centuries.

However, Reza Khan, due to the pressure of the religious leaders, refrained from making his country a republic. He changed the name of Persia to Iran and assumed the position of shah or king. During World War II, the Allies dethroned him for his pro-German sympathies. He was succeeded by his son Mohammad Reza. The new shah continued the nationalistic policies of his father and further alienated the religious leaders of Iran. He sought to make Iran the most powerful nation in the Middle East. He built a strong army and ruled the land in a very authoritarian way. His relations with the religious leaders of the country deteriorated to such an extent that they advocated civil disobedience. He forced some of them to leave Iran, and one of these religious personalities was Ayatollah Khomeini. He sought refuge in Iraq and settled in Kerbala, a holy city

Continued on facing page ...

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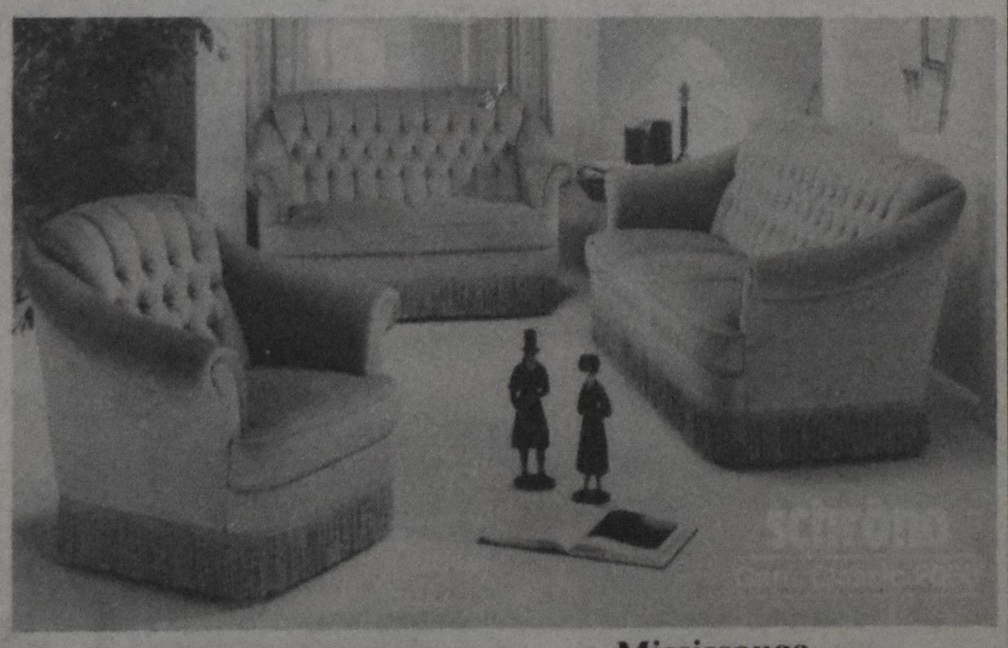

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... from previous page.

with long historic links to Shi'ite Islam.

## Khomeini returns amid bloodbath

On the other side of the Gulf, Iraq had become the stronghold of a Pan-Arab nationalistic movement known as the Socialist Baath (Renaissance) Party. During the seventies the Iraqi government, through the mediation of the Algerian regime, settled its border dispute with Iran. To manifest its neighbourly attitude towards the Iranian regime, Iraq ordered Ayatollah Khomeini to leave the country. This further eviction made the Iranian Shi'ite leader extremely bitter. While residing near Paris, France, Khomeini launched his Islamic revolution through fiery messages, smuggled back to Iran on cassettes!

The last days of the Shah, were marked by violent demonstrations. Many Iranians died in their struggle to bring down Mohammad Reza's authoritarian regime. Khomeini returned from France and was acclaimed by his compatriots as a great political and spiritual emancipator. He saw the realization of his long-cherished dream: the birth of the Islamic Republic of Iran!

No sooner he was in command of the country, Khomeini began a propaganda barrage against the regime of Saddam Hussein, the president of the Baathist government in Baghdad. The Ayatollah called for the establishment of a radical Islamic state in Iraq. The Iraqi leaders responded by launching a surprise attack against Iran on several fronts and expected a speedy disintegration of the Khomeini regime. The fact that the war has continued to the present, testifies to the grave miscalculation of the Iraqi leader.

## Embracing the promises of radical religious leaders

How can we understand the eagerness of the Iranian revolutionary guards to rush to their death in their fight against the "godless" Iraqi regime? The people of Iran, and especially the poor masses of the rural areas, are fired with a tremendous religious zeal. Their religious tradition has emphasized the importance of martyrdom in the cause of Allah. It is a guarantee of heaven. The young warriors who volunteer to go to the battlefields are assured by their spiritual leaders that they cannot be the losers. If they die, their entry to Paradise is secure, if they win, they will participate in the liberation of their fellow Shi'ites living across the border in Iraq!

The war with Iraq came at a very opportune time for Khomeini and his mullahs. It has enabled them to consolidate their power over Iran and to silence their vocal enemies both on the political left and right. They seem to be oblivious of the tremendous problems which surround every aspect of Iranian life. They are consumed with one passion: the complete destruction of the Iraqi regime. No matter how costly the war may be, it cannot stop until victory is won!

To properly understand the complex situation in the Gulf area, we must view it against the background of the entire Muslim world. Islamic fundamentalism is not simply a Shi'ite phenomenon. The poverty stricken masses in many parts of the Muslim World are very disillusioned by the failure of nationalistic ideologies to solve their mounting problems. In their desperation, they embrace the utopian promises of radical religious leaders. They look forward to the coming theocratic state as a solution for all their problems.

But there are many Muslim leaders today who are totally convinced that they can meet the challenge of our times by attempting to reconcile Islam with certain aspects of Western civilization. For example, the Iraqi regime does not disregard the Islamic faith. But is is eager to borrow from the West certain ideas and tools which will help in the modernization of the Arab world. On the other hand, Khomeini and his clerical friends are working hard to establish a theocratic state where Islamic Law will be the only rule of faith and life. And like all true revolutionaries, they believe that their vision of Islam must be exported to the entire Muslim world from Indonesia to Morocco!

## Oil-powered warfare

The war machine on both sides is fueled through the sale of oil. The Iranians rely on the Gulf and on foreign supertankers for their exports. Having lost the use of Basra, Iraq manages to export its oil through pipelines with terminals in Turkey and Saudi Arabia. Both Kuwait and Saudi Arabia have been helping Iraq with generous cash donations. They fervently hope that in this way they can quarantine the Iranian brand of Shi'ite fundamentalism and keep it from invading their lands.

The most sophisticated types of arms have been used by both sides in the conflict. The sources have been varied, they are: China, the Soviet Union, France, Israel and the United States (the latter through the clandestine sale of spare parts to Iran with the hope that it would influence the radical pro-Iranian Shi'ites of Lebanon to release their hostages).

## High costs and possible cease-fire

At the writing of these words, the news from Iran indicates for the first time the willingness of its leaders to consider the UN sponsored cease-fire resolution number 598. Iraq's initial response has been rather cool. In the meantime, the eight-year war between the two Gulf states has claimed more than one million casualties between dead and wounded. The material losses have reached above $100-billion. An intensified effort of the great powers must be made to bring about the end of this savage war.

The 40 Islamic nations of our world need all their human and economic resources to face realistically their complex problems such as illiteracy, population explosion, rapid urbanization, under-development and severe unemployment. The spread of Islamic radicalism with its utopian worldview accompanied by its illusions and disillusionments, will inaugurate the greatest setback in their contemporaneous history. For the rest of our shrinking world, it will usher in a period of unprecedented turmoil.

We Christians of the Western world must speak out on this crucial issue. Our political leaders ought to deal realistically with the problems of the Muslim world. In our relations with the countries and the peoples of the Middle East, we should cast aside all duplicity and deal with them equitably and justly. It is not enough to seek peaceful co-existence with Marxist dominated lands, we must work diligently for an honourable modus vivendi with the household of Islam.

*Bassam M. Madany is the radio minister of the Arabic Broadcast of the Back to God Hour — the radio ministry of the Christian Reformed Church.*

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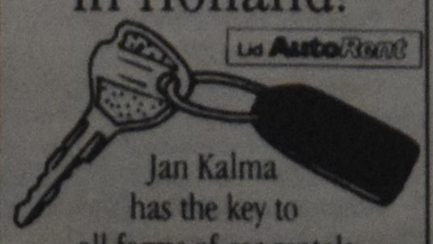


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## Thanks

**PRINS:** We thank all our family and friends, who sent us best wishes for our 40th wedding anniversary. It is much appreciated. May the Lord be with you all.
Peter and Ger Prins and family, Lacombe, Alta.

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**SPIERENBURG/SCHAAFSMA:**
We, the children of the late Joanne Spierenburg, would like to thank all our relatives and friends for words of comfort extended to us at the passing away of our mother and grandmother. Mom is now with the Lord she served here on earth and it is our prayer that we will all meet again one day.
The Spierenburg and Schaafsma families.

---

**TOORNSTRA:**
We would like to take this opportunity to thank all those who sent cards, flowers and congratulatory messages to make our 50th wedding anniversary such an unforgettable day. A special thanks to our children for organizing the event. Above all, we give thanks to our heavenly Father for having spared and blessed us so richly in all those years.
Gerry and Ann Toornstra

## Births

**DEBOER:**
With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of our fifth child, a beautiful baby boy, KENDRICK CHARLES, born June 25, 1988. He was welcomed home by his sisters, Adriana and Valerie, and his brothers, Arthur and Benjamin. Kendrick is a grandson of Mr. and Mrs. P. Oosterhoff of Telkwa, B.C., and Mr. and Mrs. A. DeBoer of Selkirk, Ont.
R.R.#1, Selkirk, ON N0A 1P0

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**DEKLERK:**
With praise and thankfulness to God, the creator of life, we, Jim and Nelly, announce the birth of our third child, LINDSEY ANN. Lindsey was born on July 21, 1988, weighing 7 lbs. 5 oz. She is a little sister for Christopher and Tammy. Lindsey is the third grandchild for Mr. and Mrs. I. Deklerk of Dunnville and 29th grandchild for Mr. and Mrs. H. Haanstra Sr. of York.
Home address: R.R.#9, Dunnville, ON N1A 2W8

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## Marriages

**BRESETT-BELDER:**
Mr. and Mrs. Thomas Bresett of Balinafad, Ont., and Mr. and Mrs. Ad. Belder of Orangeville, Ont., are pleased to announce the forthcoming marriage of their children BETH CHARMAINE and WILLIAM. The Lord willing, the ceremony will take place on Saturday, Sept. 3, 1988, at 2 p.m., in the Chr. Ref. Church, 50 Blind Line, Orangeville, Ont., with Rev. F. Heslinga officiating.
Future address: R.R.#4, Grand Valley, ON L0N 1G0

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**DYKS-WIJSMAN:**
Mr. and Mrs. Albert Dyks, Kemptville, Ont., and Mr. and Mrs. Nicholas Wijsman, Chatham, Ont., are pleased to announce the forthcoming marriage of their children, PATTI-LYNNE and VINCENT. The wedding will take place, the Lord willing, on Aug. 13, 1988, in the First Chr. Ref. Church, Kemptville, Ont.
Future address: 505 Colborne St. W., Whitby, ON L1N 1X7

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Best wishes to Henri and Roy who plan to exchange wedding vows, D.V., on Aug. 27, 1988.

**SNIEDER-PIERSMA:**
Mr. and Mrs. Jaap and Corrie Snieder of Stoney Creek, Ont., wish to announce the forthcoming marriage of their daughter HENDRIKA HENRIETTA to ROY JAMES PIERSMA, son of Mr. and Mrs. Walter and Rose Piersma of Bowmanville, Ont. They will exchange their vows of promise and love for each other on Saturday, Aug. 27, 1988, at 11 a.m., in the Fruitland Chr. Ref. Church. Rev. Gerrit Veeneman and Rev. John Klomps officiating.
Wedding text: "Love bears all things, believes all things, hopes all things, endures all things." (1 Corinthians 13:7)
They will begin their new life together in Georgetown, Ont.
Address: 49 Market St., Georgetown, ON L7G 3C2

## Births

**RAUWERDA:**
With great joy and thanksgiving to God, we, Ernie and Ann (nee DeJong), are happy to announce the safe arrival of our first child, a son, KEVIN ERNEST, born on July 17, 1988, weighing 6 lbs. 13 oz. Kevin is the first grandchild for Mr. and Mrs. Evert DeJong of Wyoming, Ont., and the fourth grandchild for Mr. and Mrs. Ken Rauwerda of Jarvis, Ont.
Home address: 45 Craddock Blvd., Jarvis, ON N0A 1J0

---

**ROWAAN:**
It is with great joy and thankfulness to God that, we, George and Susan (nee Koopman), are happy to announce the birth of our second child, DAVID AARON. A little brother for Melanie. Born July 23, 1988, weighing 7 lbs. 10 oz. David is the 10th grandchild for Clarence and Jennie Rowaan, Smithville, and the 12th for Harry and Nel Koopman, Stoney Creek.
Address: 247 Station St., Smithville, ON L0R 2A0

## Marriages

**HARVEY-KONING:**
Mrs. Veda Harvey of Hamilton, Ont., and Mrs. and Mr. Dick Koning of Caledonia, Ont., are pleased to announce the forthcoming marriage of their children BRENDA and RICHARD. The Lord willing, the ceremony will take place on Saturday, Aug. 13, 1988, at 2:30 p.m., in Maranatha Chr. Ref. Church, York.
Future address: 123 Charlton Ave. E., Apt. #2005, Hamilton, ON L8N 3W3

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**KNEVEL-MULDER:**
Mr. and Mrs. Hendrik Knevel of Hamilton, Ont., and Mr. and Mrs. Bert Mulder of Norwich, Ont., are happy to announce the upcoming marriage of their children ANDREA CHRISTINE to JOHN ALEXANDER. The ceremony will take place on Saturday, Aug. 27, 1988, at 3:00 p.m., the Lord willing, in Immanuel Chr. Ref. Church, Hamilton, Ont., with Rev. Henry R. DeBolster officiating.
The couple will be residing at R.R.#3, Norwich, ON N0J 1P0

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**LAMMERS-NICHOLLS:**
Mr. and Mrs. Herman Lammers of Burlington, Ont., are pleased to announce the forthcoming marriage of their daughter WILMA to TIMOTHY Nicholls, son of Mr. and Mrs. Herbert Nicholls. The wedding ceremony will take place, D.V., on Saturday, Aug. 13, 1988, at 3 p.m., at Bethel Chr. Ref. Church, Waterdown. Rev. J. Postuma officiating.
Future address: 889 Warwick Dr., Burlington, ON L7T 3Y4

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**OOSTERHOF-SCHREUDERS:**
Mr. and Mrs. Bert Oosterhof of North Augusta, Ont., and Mr. and Mrs. Jaap Schreuders of Alkmaar, The Netherlands, are happy to announce the forthcoming marriage of their children, ANNETTE JOYCE and ROBERT. The Lord willing, the wedding ceremony will take place on Saturday, Aug. 27, 1988, in the Stratford Chr. Ref. Church, at 1 o'clock, with Rev. M. Geleynse officiating.
"The Lord will watch over your coming and going, both now and forever more." (Ps. 121:8)
We wish you much happiness as you start your life together.
Future address: Kruiszwin 3712, 1788 PN, Den Helder, The Netherlands.

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**SCHAT-TRASK:**
Mr. and Mrs. Jelle Schat of Thamesford, Ont., are pleased to announce the forthcoming marriage of their daughter CHRIS to GARY Trask, son of Mr. and Mrs. Gary J. Trask of Abbotsford, B.C. The wedding ceremony will take place, D.V., on Saturday, Aug. 20, 1988, at 3:30 p.m., in the Ingersoll Chr. Ref. Church, Rev. John Koole officiating.

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**VAN DYKE-MILES:**
Mr. and Mrs. Herman and Jane Van Dyke of London are pleased to announce the forthcoming marriage of their only daughter ANNETTE CHRISTINE to DAVID JOHN MILES, son of Mrs. Jean Miles and the late Mr. Robert Miles. The wedding ceremony will take place, D.V., Aug. 27, 1988, at 10 a.m., in the First Chr. Ref. Church, London. Rev. Peter Slofstra of St. Catharines will officiate.

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**VAN HARTEN-BINNEMA:**
Mr. and Mrs. Dick and Ann Van Harten and Rev. and Mrs. Jacob and Hilda Binnema are pleased to announce the wedding of their children, HELENA and TED, on July 30, 1988, in the Maranatha Chr. Ref. Church in Edmonton, Alta.
Future address: #1, 1813 23 St. N., Lethbridge, AB T1H 4K3

## Anniversaries

1938 1988
"The Lord will keep you from all harm — He will watch over your life; the Lord will watch over your coming and going both now and forevermore." (Psalm 121:7,8)
On Aug. 10, 1988, we celebrated the 50th wedding anniversary of our parents, grandparents and great-grandparents,

WILLIAM and MARIA DAM
(nee Regter)

We are thankful to God for keeping them in his loving care all these years and pray that He will continue to be with them.
Love from your family:
Joan & Jack Buwalda — Milford Bay
Alida & Cor VanderKruk — Waterdown
Rene & Anne Dam — West Flamboro
Chris & Drew Schaafsma — Waterdown
Mieke & Harold Groen — West Flamboro
28 grandchildren, four great-grandchildren.
Home address: P.O. Box 8400, Dundas, ON L9H 6M1

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Strathroy Owen Sound
1953 July 24 1988
"Give thanks to the Lord, for He is good. His love endures forever." (Ps. 136:1)
The family of,

KLAAS and HENNIE DE BOER
(nee Rodermond)

thank God for giving our parents and grandparents 35 wonderful years together. We pray for their continued love for and devotion to each other.
Thanks, Mom and Dad, Gramma and Grampa, for your Christian love and nurturing.
Congratulations and love from:
Henry & Margaret De Boer — Woodstock, Ont.
Esther, Curtis, Rachel, Kelly
John & Louise De Boer — Owen Sound, Ont.
Jason, Darryl, Marlisa, Matthew, Rochelle
Jeannette & Jack Lodewyks — Hamilton, Ont.
Hannah, Leah
Edwin & Mary De Boer — Owen Sound, Ont.
Ryan
Marvin — at home
Michael — at home
Home address: R.R.#2, Desboro, ON N0H 1K0

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**Congratulations to our readers as they celebrate their wedding anniversaries.**

## Anniversaries

On Aug. 25, 1988, we look forward to celebrating the 40th wedding anniversary of,

HENDRIK and WILLEMINA DE ZOETE
(nee Schinkel)

Dad and Mom, Opa and Oma, we thank God for his love and faithfulness, and pray that He will always bless and keep you in his care.
With love and gratitude from your children: Henk, Anna, Rick, Shirl, Gus, Roy, Evelyn, Mienke, Andy, Anita, Tom and Adolf.
Your grandchildren: Charlene, Jennifer, Leah, Michael, Daniel, Johan, Kristopher, Matthew, David, Lisa, Julia, Annalise, Andrew, Derek and Erik.
1 Brookview Rd., Brampton, ON L6X 2X8

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1963 August 16 1988
With joy and thanksgiving in the Lord, we celebrate the silver anniversary of our parents,

ED and EVELYN EGGENGOOR
(nee Maas)

Wishing you many more years of happiness together.
BettyAnn & James Sjaarda
Nancy
Mark
Caroline
Home address: R.R.#4, Brampton, ON L6T 3S1

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1953 August 7 1988
"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22)
With joy and thankfulness to God, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

LUKE and MARTHA ELLENS
(nee Flokstra)

We pray that the Lord will bless you both and keep you in his care.
Congratulations Dad and Mom! Opa and Oma!
Horace & Sylvia Ellens — Beamsville
Kris, Mark, Robbie, Sean
Bill & Corinne Hogeveen — Kincardine
Michelle, Melissa, Melanie, Michael
Gord & Pam Ellens — Grimsby
Aimee-Dayle, Lukas
John & Diane Ellens — Edmonton
Alishia
Jerry & Lisa Ellens — Hamilton
Matthew, Caitlynn
Theo & Jacky Van Wely — Grimsby
Edward Ellens — Beamsville
Calvin & Kim Ellens (fiancee) — at home
Richard Ellens — at home
Patricia Ellens — at home
Home address: R.R.#3, Beamsville, ON L0R 1B0

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Vianen Embro
1938 August 25 1988
"The Lord is good, his mercies never fail."
We give thanks to him for the 50th wedding anniversary of our parents and grandparents,

JAN HUGO and NEELTJE DE WIT
(nee Van Tilburg)

"The Lord hears the cry of the righteous for help, He delivers them from their troubles." (Psalm 34:17)
Alida & Richard Poort — Woodstock, Ont.
Bill & Marg (Alida, Jonathan, Genevieve), John (at home with the Lord), Jean & Joe, Nell & Chris, Pauline
Willie & Kryn Van Oostveen — Lakeside, Ont.
Roeland, Hugh, Bryan, Cori
Case & Trudy de Wit — Embro, Ont.
Hugh, Karen, Monica, Timothy, Rachel, Colleen
Nell & Bernard De Jonge — Ancaster, Ont.
Sara, David, Jessica, Rhoda
Jean & Albert VanderLaan — Exeter, Ont.
Allan, Brenda, Daniel, Sandra
John de Wit — Woodstock, Ont.
Marie & Dan Lievaart — Coaldale, Alta.
Lane, Elly, Simon, Annette
Open house: Aug. 26, 1988, 7 p.m. to 9 p.m., Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock.
Best wishes only.
Home address: R.R.#2, Embro, ON N0J 1J0

# Classifieds

## Anniversaries

Amsterdam Hamilton, Ont.
1953 August 12 1988
With joy and thankfulness to God, we wish to announce the 35th anniversary of our parents and grandparents,

GERRIT and JO OUWEHAND
(nee Van Dam)

Gerry & Thea Ouwehand — Mt. Hope, Ont.
Kristel, Raymond, Kerry
John & Joyce Ouwehand — Hamilton, Ont.
Robert, Kevin, Darrell, Garrett
Ron & Janet Ouwehand — Binbrook, Ont.
Michelle, Nicole, Monique
Mary & Larry Kundrik — Lethbridge, Ont.
Julie
Home address: 319 - 270 Mohawk Rd., East Hamilton, ON L9A 2H9

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1948 August 18 1988
We rejoice and give thanks to the Lord for his faithfulness shown to our parents and grandparents as they celebrate their 40th wedding anniversary.

WILLEM and MINKE POMP
(nee Van Marrum)

We pray that the Lord will continue to keep you in his care.
With love from your children and grandchildren:
John & Floretta — Brampton
Bill, Michael
Susan — The Netherlands
Joost, Nancy
Koos & Laney — Brampton
Kelly, Wilko
Jim & Coby — Bradford
Sarah, Michael, Erik
Sylvia — Brampton
Open house will be from 8 - 11 p.m., on Aug. 20, 1988, at the Covenant Chr. Ref. Church at 410 Landsdowne Ave., Woodstock.
Home address: 1068 Cree Ave., Woodstock, ON N4T 1A2

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1963 August 16 1988
With joy and thanksgiving to our Lord, we are pleased to announce the 25th wedding anniversary of our parents,

HENRY and SADIE POST
(nee Vanderlaan)

Congratulations with much love from:
Ed & Linda Post — Woodstock
Helen & Bernie MacLellan; ? — Hensall
Jennifer & Rick Branderhorst; ? ? — Hensall
Carol Ann & Rob Elisen (fiance)
Christine — at home
Sylvia — at home
Open house will be held from 2-4 p.m., on Aug. 20, 1988, D.V., at the Exeter Chr. Ref. Church.
Home address: R.R.#1, Hay, ON N0M 1W0

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1963 August 17 1988
By God's grace and faithfulness, we rejoice in the 25th wedding anniversary of our parents,

PETER and JOANNE RAAKMAN
(nee Kraay)

We thank the Lord for his blessings to us through our parents and we pray for God's continued blessing on them.
Much love:
Pete
Tim & Denise (girlfriend)
Jim
Dave
Home address: 12 Gavin Dr., St. Catharines, ON L2M 2X6

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**Classifieds continued on next page ...**

## Anniversaries

*Congratulations to Leendert and Maryntje Reedyk (nee Hordyk) who will celebrate their 55th wedding anniversary, D.V., on Aug. 30, 1988.*

Westmaas, Z.H. Lethbridge, Alta.
1933 August 30 1988
"Praise God from whom all blessings flow."
With thanks to the Lord for his goodness, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

LEENDERT and MARYNTJE REEDYK
(nee Hordyk)

We, your children and our families, thank you Dad and Mom, Opa and Oma, for all the love and support you have given us, and we pray that God will continue to bless you and keep you in his care.
Love and congratulations from:
John & Ida Reedyk — Lethbridge, Alta.
Joan & Dick Piekema — Edmonton, Alta.
Jake & Ruth Reedyk — St. Joseph, Michigan
Bill & Margaret Reedyk — Campbell River, B.C.
Arie & Pat Reedyk — Richmond Hill, Ont.
Willie & Herman Leusink — Edmonton, Alta.
Martin & Ann Reedyk — High Level, Alta.
Len & Roxie Reedyk — Sheboygan, Wisconsin
Peter & Annette Reedyk — Smithers, B.C.
29 grandchildren and eight great-grandchildren.
Home address: 2006 - 13th St., N., Lethbridge, AB T1H 2V5

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1963 August 9 1988
We celebrate with joy the 25th wedding anniversary of our parents,

JOHN and ADRIANA STRUYK
(nee Benschop)

We praise the Lord that we've been blessed with our loving parents for these years and wish them many more happy years together.
Congratulations and love from your children:
Calvin — Vancouver, B.C.
Angela — Sioux Center, Iowa
Chrissy — Sioux Center, Iowa
Home address: 752 2nd St, Circle S.E., Sioux Center, Iowa U.S.A. 51250

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## Miscellaneous

**The Bible and Islam**
*by Rev. Bassam Madany*
$4.95 Canada / $3.95 U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
**Write: The Back to God Hour**
**P.O. Box 5070**
**Burlington, ON L7R 3Y8**

## Anniversaries

*Congratulations to Jacob and Wilhelmina Van Roon (nee Vanden Akker) who will celebrate their 55th wedding anniversary, D.V., on Aug. 16, 1988.*

Schipluiden Grimsby, Ont.
1933 August 16 1988
"The Lord taketh pleasure in them that fear him in those that hope in his mercy." (Psalm 147:11)
With joy and thanksgiving to the Lord, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

JACOB and WILHELMINA VAN ROON
(nee Vanden Akker)

Nick & Fina Van Roon
Jim & Terry (Kelly, Cory), Steve & Debbie (Karlene), Jeff & Linda, Ron
Jack & Theresa Van Roon
Rick & Liz (Sarah), Don & Carol, Rob
Leen & Ann Bouwmeester
Marg & fiance Ken, Bev, Ed, Liz
Jake & Connie Van Roon
Dawn, Darryl, Darrin
All of Grimsby, Ont.
Home address: 2 Rossmore Rd., Apt. 208, Grimsby, ON L3M 3E3

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## Vacations

**Lakewood Christian Campgrounds**
**R.R.5, Forest, ON N0N 1J0**
**Phone: (519) 899-4415**
**or (519) 845-3405**
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

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## Anniversaries

Barneveld Springfield
1948 August 3 1988
With great happiness, we rejoice with our parents,

SANDER and WILLY VANDE HOEF
(nee Hooyer)

in the celebration of their 40th wedding anniversary and 40 years in Canada. We pray that God will continue to bless and provide for them in the years to come.
Congratulations and love:
John & Arlene — Winnipeg, Man.
Alex, Sherri, Diana, Jennifer
Maria & Martin — Springfield, Ont.
Anita, Lori, Joey, Mike
Jerry & Mary Jane; ?? — Toronto, Ont.
Jack & Jane — Iron Springs, Alta.
Angela, Steven, Jason
Open house will be held on Wed., Aug. 3, 1988, D.V., from 2:30 - 4 and 7 - 10 p.m., at the Tillsonburg Chr. Ref. Church, 210 Concession St. W.
Best wishes only.
Home address: R.R.#2, Springfield, ON N0L 2J0

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## Vacations

**RICE LAKE**
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
*Write or phone for brochure:*
**Lang's Resort**
**and Campgrounds**
**R.R.#3, Box C, Roseneath, ON**
**K0K 2X0**
**Phone: (416) 352-2308**

## Anniversaries

New Westminster Edmonton
1963 August 24 1988
We are grateful as a family to celebrate the 25th wedding anniversary of,

HENK and VICKY VAN ANDEL

Congratulations and love from your children:
Ken & Joyce
Eric & Natalie
Harmen
David
Julie
An open reception will be held on Saturday, Aug. 27, 1988, 2 - 4 p.m. in Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, Alta.
Home address: 13607 - 109 Ave., Edmonton, AB T5M 2G8

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Aalten Picton
Gld. Ont.
1948 August 13 1988
We hope, D.V., to celebrate with our children and grandchildren our 40th wedding anniversary,

JOHN and JOHANNA WESTERVELT
(nee Klein Wolterink)

Jerry & Nora Westervelt — Picton
Teresa, Lisa, Jessica, Wesley
Bill & Linda Westervelt — Picton
Chris, Bradley, Trevor
Alex & Cheryl Westervelt — Picton
Angela, Janelle, Lesley, Brian
Gilbert & Nancy Westervelt — Picton
Ellen
Open house will be held on Saturday, Aug. 13, 1988, from 2:30 - 8:30 p.m., at home, R.R.#1, Picton, ON K0K 2T0
Best wishes only, please.

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Grand Rapids, MI Oshawa, Ont.
1963 August 29 1988
With thankfulness to God and with deep joy in our hearts, we look forward to the celebration of the 25th anniversary of the marriage of our parents,

HENRY and JANICE WILDEBOER
(nee DeKorte)

We praise God for their beautiful marriage and wish them God's blessings as they continue to serve him for what we hope will be many years to come.
We, your children, praise God for you, his gift to us.
Judy
Barb
Doug
John
Rob
An "open house" will be held for them at Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, Ont., on Monday, Aug. 29, 1988, from 7:00 - 9:00 p.m. We hope you'll come and rejoice with us.
Home address: 844 Logan Ct., R.R.#1, Oshawa, ON L1H 7K4

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## Vacations

**ALPINE RESORT**
ACROSS FROM THE INDIAN RIVER ON SOUTH SHORE OF RICE LAKE
COLOUR T.V. & MOVIES
EXCELLENT SPRING & FALL FISHING
10% DISCOUNT FOR GUESTS OVER 60
• Store • Restaurant • Licences • Bait • Sandy Beach • Play Area • Games Room • Water Skiing & Children's Program • Laundromat • Bassboat, Paddle Boats & Sailboard on premises.
**Call or write: George or Hilda Vos, Box CC**
**Roseneath, ON K0K 2X0 (416) 352-2621**
VISA
EVINRUDE
A 4 STAR ACCOMMODATION

# Classifieds

## Obituaries

"The Lord is my Shepherd." (Ps. 23)
On June 29, 1988, the Lord took home from Shalom Manor, our dear father who was 93 years old.

BONNE ALTENA

born in Kortehemmen, Holland.
He was the husband of the late Iekje Postma.
Children:
Markus & Jantje — Holland
Sietse & Jo (deceased)
Meintje & Jack Visser — Holland
Philip & Jean — Caledonia
Linse & Elly — Holland
Helen & Peter Brouwer — Hamilton
Wilma & Case Bosma — Hamilton
Dear grandfather of 37 grandchildren and many great-grandchildren.
Mailing address: Mr. P. Altena, 274 Orkney W., Caledonia, ON N0A 1A0

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On July 16, 1988, the Lord took home to live with him forever, our dear friend,

JANET BOONSTRA

We will sadly miss her in our friendship circle!
"Till we meet again at Jesus' feet!"
May the Lord comfort and sustain her husband Martin, her children and grandchildren and grant them his peace!
Her friends:
Rein & Grietje Bakker
Clara Brouwer
Sandra & John Jaspers Fayer
John & Alice Ruiter
Ed & Brenda Steiginga

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JAATJE (Janet) BOONSTRA

of Drayton went home to be with her Lord on Saturday, July 16, 1988, in her 75th year.
"There are three things that remain: faith, hope and love and the greatest of these is love." (1 Corinthians 13:13)
Jaatje Ten Kate
Beloved wife of Martin Boonstra.
Dear Mem of:
Jack & Margaret Boonstra — Brampton
Martha & Herman Buitenhuis — Rockwood
Betty & Bill DeHaan — New Hamburg
Sally & Terry Irwin — Inglewood
Grace Ruthledge — Toronto
Peter & Ingrid Boonstra — Peterborough
Fondly remembered by her 20 grandchildren.
Rev. Albert Dreise conducted the funeral service in the Chr. Ref. Church, Drayton, on Tuesday, July 19, 1988. Interment Memory Gardens, Breslau.
Home address: 33 Conestoga Crest, Drayton, ON N0G 1P0

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"And I will dwell in the house of the Lord forever." (Ps. 23:6b)
On June 22, 1988, the Lord took unto himself in his glory our dear father, grandfather and great-grandfather,

ALBERTUS BRON

at the age of 83.
The Lord richly blessed us through him.
Predeceased by his loving wife Jeltina on Oct. 12, 1972.
Dear father of:
Dick & Agnes Bron — Edmonton, Alta.
Ted & Rennie Bron — Edmonton, Alta.
John & Winnie Bron — Mt. Brydges, Ont.
Bert & Diane Bron — Edmonton, Alta.
Swany & George Fij — Edmonton, Alta.
Jacqueline & Henk Velsink — Edmonton, Alta.
25 grandchildren and 13 great-grandchildren.

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On July 4, 1988, the Lord took unto himself our son-in-law, brother-in-law and uncle,

AREND DE BOER

Fond memories of him will always stay with us. May the Lord comfort Corrie and the children.
Peter & Lois Van Dolder — Annan, Ont.
Wietse & Corrie Van Dolder — Annan, Ont.
Andy & Hennie Van Dyk — Owen Sound, Ont.
Andy & Lucille Van Dolder — Annan, Ont.
nieces and nephews.

---

After a six-month battle with cancer, our much beloved brother, brother-in-law and uncle,

AREND DEBOER

passed away in the full assurance of belonging to his Lord and Saviour, on July 4, 1988, 58 years old.
We are comforted to know that He, who began a good work in Arend, has now completed it.
Philippians 1:6.
Our sympathy and love go to his wife, Corrie, and her family. We pray that they may experience the comfort of our Lord in a very special way in these days of sorrow and grief.
The brothers and sisters:
Sita & Lutz VanAsselt — Owen Sound
Klaas & Hennie DeBoer — Desboro
Mien & Berend Horensma — Woodstock
Ger & Kees Stighter — Waterford
Jennie & Jack Quartel — Burlington
Gerry & Ricky DeBoer — Sarnia
Annie & Floyd Hogendoorn — Millbank
Henk & Shena DeBoer — Chatham
And 35 nieces and nephews.
The funeral service was held in the Owen Sound Chr. Ref. Church on Wednesday, July 6, 1988.

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The Council and congregation of the Owen Sound Chr. Ref. Church extend their sincere Christian sympathy to Mrs. Corrie De Boer and family, with the passing away of their husband, father and grandfather.

AREND DE BOER

served many a year as an elder of this congregation and we will miss him. May God's grace and comfort sustain this family in their difficult days.
For the Church Council,
John Hielhema, Pres.
Wm. Klyn Hesselink, Vice-Pres.

---

The Lord called home,

HANS KLOOSTERMAN

aged 92 years.
Psalm 65:2-5.
Predeceased by his beloved wife, Ytje Boersma, in 1969 and a daughter, Boukje, in 1945.
Dear father of:
Herman & Nellie Kloosterman — Peterborough
Tjitske Kloosterman — Peterborough
Edith & George Hoekstra — Oshawa
Trix & Brian Vanderby — Peterborough
Margaret & Cornelius Hyma — Cobourg
Siebe & Emmie Kloosterman — Peterborough
John & Margaret Kloosterman — Peterborough
Eelke & Truus Kloosterman — Keene
Dorothy & Harmen Scholten — Stirling
Bernard & Nellie Kloosterman — Peterborough
Loving grandfather of 41 grandchildren and 55 great-grandchildren.
Survived by two brothers: Binne Kloosterman, Clive, Alta., Al Kloosterman, Hastings, Ont., and one sister, Tina Kielstra, Abbotsford, B.C.
July 9, 1988.
R.R.#6, Peterborough, ON K9J 6X7

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"For it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God." (Eph. 2:8)
On Sunday, July 10, 1988, the Lord took unto himself my beloved husband, our father and grandfather,

D.J. (Dick) KEMPE

at the age of 61 years.
Beloved husband of Sina Kempe (nee Wikkerink).
Dear father and grandfather of:
Wilma & Garth Bekkering — Grassy Lake, Alta.
Howard, Heather, Jennifer, Leanne
Henry & Pearl Kempe — Grassy Lake, Alta.
Joshua, Daniel, Sarita
Jack & Annette Kempe — Taber, Alta.
Stacey, Janine, Jason, Shawn
Peter & Pat Kempe — Taber, Alta.
Dennis, Eric, Matthew
Ina & Jim Wall — Calgary, Alta.
The funeral service was held on July 13, 1988, in the Chr. Ref. Church in Taber, Alta., with Rev. S. VanDaalen officiating.
Home address: 5423 44th Ave., Taber, AB T0K 2G0

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"Blessed is the woman who perseveres under trial, because when she has stood the test, she will receive the crown of life that God has promised to those who love him." (James 1:12)
At the age of 78 she was an example to all of us of patient endurance. On July 18, 1988, our mother, grandmother and great-grandmother received her last call and moved into her mansion in glory.

NELLY PRAAMSMA

has followed her husband Louis Praamsma. She was his faithful and loving spouse for almost 50 years.
Loving mother of:
Riemer & Joyce Praamsma — Grand Rapids, Mich.
Eline & Peter Homan — Rexdale, Ont.
Johanna & Gerald VanBelle — Seattle, Wash.
Willem & Rita Praamsma — Hallum, The Neth.
Herman & Diane Praamsma — Rexdale, Ont.
Christine & Anco Farenhorst — Owen Sound, Ont.
Loving grandmother of 27 grandchildren and two great-grandchildren.
I love the Lord of life!
Home address: 7900 McLaughlin Rd. S., H614, Brampton, ON L6V 3N2

---

June 28, 1988 Oshawa
The God of all grace in his infinite wisdom called home our much-loved cousin,

PATRICIA CORNELIA RODENBURGH
(nee Glasbergen)

age 63, in full assurance of her faith and in the hope of the resurrection.
May this knowledge be of comfort to her husband Peter, their children and grandchildren as it is to us, her cousins:
Albert & Shirley Van Belle — Orono
Susan De Groot — Oshawa
Nell & Lowell Witvoet — St. Catharines
Harry & Jenny Van Belle — Hamilton
Carol Van Belle — Bowmanville
Emmie & Jake Dijkstra — Bowmanville

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"Safe in the arms of Jesus."
On July 5, 1988, the Lord suddenly called home,

MELISSA MAE ROEST

in her fifth year.
Beloved daughter of Arnold and Cathy Roest and sister to Holly and Jenna.
She will be greatly missed by her Oma and Opa, William and Mae Roest, Clinton, Ont.
By her aunts and uncles:
Martin & Jane Guikema — Strathroy, Ont.
Case & Laurie Roest — Collingwood, Ont.
Tony Roest — Calgary, Alta.
Bill & Liz Roest — Oshawa, Ont.
Clarence Roest — Brantford, Ont.
Nellie Roest — Waterloo, Ont.
and by her many cousins.
The funeral service was held on July 8, 1988, in the Clinton Chr. Ref. Church.
Correspondence address: P.O. Box 974, Clinton, ON N0M 1L0

## For Rent

Two/three bedroom semi-detached home in Aldershot area. Easy access to QEW. Available Sept. 1, 1988. Phone: (416) 689-3364.

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Stoney Creek, Ont., 3-bedroom house with 2 appliances and garage. Available mid Aug. Phone: (416) 662-7037.

## For Sale

**Refrigeration units for sale**

Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.

**Call Aircon Refrigeration and Airconditioning**
**Phone: (416) 892-2377**
**Fenwick**

## Personals

Gepensioneerde weduwnaar, zuid Ontario, Christian Reformed, zoekt kennismaking met alleenstaande vrouw. Brieven in het Hollands of Engels. (En elts hwat wend is Frysk to sprekken hoecht syn tael net to forbrekken). File #2500, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

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A single Christian female nurse of 29 wishes to correspond with a single Christian male around the same age. Please reply to: file #2502, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

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Single lady, early 30s, wishes to meet a young man, early to mid 30s of Chr. Ref. background, prefer a non-smoker, who likes the outdoors, travel and would like to establish a cozy home life with someone. Would prefer someone from Toronto and vicinity east. Please enclose recent photo. All replies answered. Write to: file #2501, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

## For Rent

Newly-renovated 3-bedroom home: country setting. Near Waterdown. Available after Aug. 1, 1988. Phone: 416-689-3364.

---

Available Sept. 1, brand new, 3-bedroom semi with garage in Vineland, Ont. No pets, first and last rent, as well as references. $800 plus utilities. Call: 563-7608.

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Ancaster, Ont.: Exec. home, 4-bedroom (master bdrm. with ensuite), 1½ bath, LR, DR, FR, heat pump, double garage close to Hwy. 403. $1250 per month (ref.) 416-689-8183. No Sunday calls.

## Ride Available

Ride available for one student to Dordt College at the end of August. For information call: (519) 638-2053, Drayton, Ont.

## Accommodations

Room and board required for a 21-year-old Christian male student attending Lakehead University in Thunder Bay. Please call (416) 335-8721.

---

**Bed & Breakfast**
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

---

**Bed and breakfast:** Come and relax in our country home situated on 10 acres of rolling woods and fields. Enjoy a cozy lounging area furnished with antiques and a piano. One hour away from Toronto. For reservations call the Flims (416) 655-4142 (Oshawa).

---

Wanted, female student to share 1-bedroom apartment in London, Ont. $238 per month plus telephone. 25-minute busride to Western University. Some furnishings required. Call Kim Bruinsma, Goderich (519) 524-9804.

---

Three young women are looking for a fourth to share a house in Toronto, near Dundas and Gerrard. If interested, please call Carol at (416) 461-1839, after 5 p.m.

## Teachers

**EDMONTON: Possible vacancy,** effective Sept. 6, 1988, at Edmonton Chr. **High School.** A **.67 position** in a Grade 10 and 11 **mathematics** and Grade 11 **business,** 4 classes in all. Contact and/or send resume, academic and professional documentation, and references to S. Williams, Principal, 13313-106A Ave., Edmonton, AB T5N 1C3 (403-454-0791) by Aug. 26, 1988.

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**Rexdale Timothy Christian School**

invites applications for a teaching position in

**remedial and extended remedial**

It is a full-time position for the 1988/89 school year.

*Please contact:*
**Mr. G. Postma**
**28 Elmhurst Dr., Rexdale, ON M9W 2J5**
**Tel. (416) 741-5770**

# Classifieds

## Obituaries

"The Lord is my Shepherd." (Ps. 23:1)

ELISABETH SCHOON

was called home by the Lord on July 13, 1988, at the Oshawa General Hospital, in her 70th year.
Beloved wife of Barney Schoon.
Dear mother and grandmother of:
Jack & Ingrid Schoon — Whitevale
Andrea
Tena & Morris Dewolde — Hampton
Rick, Bob, Liza, Darryl
Richard & Bonnie Schoon — Burnaby
Jeanette & Jack, Brent
Spike & Marina Schoon — Edmonton
Kimberley, Douglas, Jeffrey
Harry & Anne Schoon — Oshawa
Keith, David, Steven
Dear sister of Andries Hofstede of Bowmanville and Jeltje Bosma of Holland.
The funeral took place in Zion Chr. Ref. Church, July 15, 1988, with Rev. H. Wildeboer officiating.
Home address: 149 Park Rd. S., Oshawa, ON L1J 4H1

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On July 8, 1988, the Lord called home our beloved daughter, sister and aunt,

LEONA STRIKWERDA
(nee Semplonius)

aged 53 years.
We commend Jim and the children to our heavenly Father's care.
Daughter of: Jan Semplonius — Bowmanville and the late Zwaantje Semplonius.
Sister of:
Henry & Jean Semplonius — Bowmanville
Ed & Lisa Semplonius — Orono
Trix & Herman Haringa — Whitby
nieces and nephews.

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On Friday, July 8, 1988, our dear sister-in-law and daughter-in-law,

LAMMIE STRIKWERDA
(nee Semplonius)

went home to be with the Lord at the age of 53.
She was married to our brother Jacob Strikwerda for 32 years. We will always remember her cheerfulness.
Mrs. C. Strikwerda — Wommels, The Neth.
L. De Haan (Strikwerda) & T. DeHaan — Warminster
T. Wesseling (Strikwerda) & F. Wesseling — Wommels, The Neth.
A. Taekema (Strikwerda) & A. Taekema — Drayton
L. Strikwerda — Orillia
R. Strikwerda & L. Strikwerda — St. Catharines
Y. Strikwerda & S. Strikwerda — Montreal
nieces and nephews.

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"I know that my Redeemer liveth and because He lives I too, shall live."
On Friday, July 8, 1988, our heavenly Father called home his child, our dear friend,

LAMMIE STRIKWERDA

Our warmest sympathy goes out to Jim, children and grandchildren. May the words of Ps. 27 be a continual source of strength and comfort to all who mourn.
Your friends:
Pat Koenderman — Bowmanville
Corrie VanderGaast — Bowmanville
Katty Visser — Whitby
Bert & Rita Stam — Bowmanville
Harm & Freda Visser — Bowmanville
Bill & Sarah Feddema — Port Perry
Bert & Greta Klompmaker — Bowmanville
Klaas & Etty DeVries — Bowmanville

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**Classifieds continued on next page.**

## Obituaries

On July 8, 1988, the Lord called home unto himself, our beloved wife, mom, beps and nana,

LEONA (Lammie) STRIKWERDA
(nee Semplonius)

aged 53 years.
Two tired eyes are sleeping
Two willing hands are still
For the one who suffered
far too much
Is resting in God's will.
We sat beside your bedside,
Our hearts were crushed and sore,
We prayed to God to spare you
Till we could do no more.
You suffered much in silence,
Your spirit did not bend,
You faced pain with courage
Until the bitter end.
God saw you getting tired,
When a cure was not to be,
He wrapped his loving arms
around you
And whispered, "Come to me."
In tears we watched you dying
And watched you fade away,
And though our hearts were breaking,
We knew you could not stay.
If we could have a lifetime wish,
And a dream that could come true
We'd pray to God with all our hearts,
For yesterday and you.
You are lovingly remembered by:
Your husband Jim
Your children and grandchildren:
Jack & Audrey — Barrie
Kurtis, Robert, Scott
Sandra & Wilf Venema — Grafton
Sara
Carolyn & John Hyma — Cobourg
Casey, Shawn
Psalm 27.
114 Scugog St., Bowmanville, ON L1C 3J5

## Personals

Het Consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:
BENJAMINS, Pieter, geboren op 29 mei 1923, naar Canada vertrokken op 7 oktober 1952.
BREMER, A., geboren op 21 november 1917, gehuwd met E.M. Postma geboren op 6 december 1924, naar Canada vertrokken 16 mei 1950.
VAN BUSSEL, J.H. geboren op 6 mei 1923, naar Canada vertrokken 30 mei 1960.
DAVINA, J.J., geboren op 27 maart 1923, gehuwd met A.P.P. Agterbosch, geboren op 28 juni 1924, naar Canada vertrokken op 22 oktober 1951.
VAN HEUGTEN, W.A., geboren op 7 juli 1923, gehuwd met A.C. van Rut geboren op 8 augustus 1923, naar Canada vertrokken op 28 april 1952.
WOUTERS, Jos, geboren op 18 juli 1935 of 1936 te Tilburg. Reeds eerder in Canada gewoond hebbende en sedert 1 januari 1988 weer teruggekeerd naar Canada. Laatstbekende adres alhier: Queen St. West en 950 King St. West (buiten Toronto).
**Consulate General of The Netherlands**
**1 Dundas St. W., Suite #2106, Box 2**
**Toronto, ON M5G 1Z3**
**Tel: (416) 598-2520**

## Real Estate

**" Dutch Import Store "**
**For Sale**
**London, Ontario**
27 year established jewellery, gift and import store showing excellent financial statements. Vendor will consider holding some financing. Call John Dekker today at (519) 672-9970 for more information.
**Vandergoot Realty Inc., Realtor**

## Obituaries

Arrived at Home, after an earthly journey of almost 84 years, our dearly loved Mother, Grandmother and Great-grandmother,

ANTJE TIGCHELAAR
(nee Postma)

She was predeceased by her husband Klaas Tigchelaar in January 1987.
Her children:
Jack & Margaret Tigchelaar — Dundas, Ont.
Bill & Flora Den Bok — London, Ont.
George (deceased 1979) & Grace Tigchelaar — Waterdown, Ont.
George & Greta Vandermeulen — Troy, Ont.
David Tigchelaar — Flamborough, Ont.
Jennie (Hummel) Tigchelaar — St. Catharines, Ont.
Allen & Joanne Heidbuurt — Waterdown, Ont.
She was also predeceased by her three-year-old grandson Jason Heidbuurt (1982). Survived by 25 grandchildren and 16 great-grandchildren.
Her trust was in her Lord. (Ps. 27)
For the past few years she considered Shalom Manor in Grimsby her home, where she passed away on July 14, 1988.
Our sincere appreciation to all who so lovingly cared for her.

## Real Estate

**ONTARIO**
**NIAGARA REGION**

**70-acre farm** set up for dairy or beef. Barn has 43 tie-ups, stable cleaner and milk cooler plus 2 silos with self-unloaders. Machine shed 40' x 72' almost new, and other outbuilding. The large updated brick and aluminum farm house is presently used as a duplex. Priced to sell at $198,500.
**140-acre cash crop farm.** All systematic tile drained at 40 ft. intervals. Hiproof barn and a pole barn suitable for machinery. Two-storey frame and aluminum duplex in good condition with new septic system. Asking only $210,000.
For further details call:
**Henry Termaaten**
**416-732-4518 Welland**
**Associate Broker rep.**
**Kernahan & Graves R.E. Co. Ltd. - Realtor**
**c/o 28 Dauphine Cresc.**
**Welland, ON L3C 2T1**

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**104 acres,** 95 workable. Bank barn for feeder cattle. Steel shed with workshop. Steel granary. Silo. Some bush with creek. Five-bedroom home with family-sized kitchen.
**200 acres,** two barns for beef and hogs, could easily be converted to dairy. Four-bedroom home. Open bottom land. Some hardwood bush. Listowel-Palmerston area.
**200 acres,** 175 workable. Steel clad barn setup for dairy, 30 ties. Second barn setup for beef. 1½-storey, four-bedroom home with new addition. New wiring in house and barn. New drilled well.
**Hotel** in busy town showing good profit. Seating for 127. Ten-room living quarters on second floor.
Contact:
**P.H. Hiller Realty Ltd.**
**935 Main St. W.**
**Listowel, Ont.**
**Ph.: 519-291-1544**
**Eve: Albert Carson 291-1395**
**or Helen Cullen 291-1709**

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**Moving to or from Thunder Bay?**
**Call Don Ten Have**
**(807) 577-4810**
Representing
Midwest Realty Limited
**(807) 623-7404**

## Obituaries

July 21, 1988 Bowmanville
Not as those who have no hope do we mourn the passing away of our mom, grandmother and great-grandmother,

EMMA WILHELMINA VAN BELLE
(nee Van Delft)

age 83.
Wife of the late Oenes C. Van Belle.
Knowing that the Lord has completed his work begun in her (Ps. 138:8) is of great comfort to her children:
Albert & Shirley Van Belle — Orono
Susan De Groot — Oshawa
Nell & Lowell Witvoet — St. Catharines
Harry & Jenny Van Belle — Hamilton
Carol Van Belle — Bowmanville
Emmie & Jake Dijkstra — Bowmanville
her 17 grandchildren and 13 great-grandchildren.
The funeral service took place on Saturday, July 23. Rev. J. Zantingh officiating.
15 Sunset Rd., Bowmanville, ON L1C 2E5

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On June 24, 1988, the Lord, in his infinite wisdom, called home

GREGORY ZANDSTRA

dear infant son of John and Bev. Zandstra (nee Hogeterp).
But Jesus called the children to him and said, "Let the children come to me and do not hinder them, for the Kingdom of God belongs to such as these." (Luke 18:16)
50 - 252 Stone Rd., Guelph, ON N1G 2V7

## Help Wanted

**Help wanted ads continued on next page.**

## Help Wanted

Full-time position available on a large **dairy farm.** Must have experience with cattle and machinery. Room and board available. Rolling Acres Farms, (416) 342-3131.

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An **ECE teacher** and an **assistant** required by Christian daycare centre in Pickering, Ont. Call Marjorie at (416) 839-1842 or evenings at 1-416-427-3004.

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Full-time employment available in year-round **greenhouse cut-flower** operation. Please phone or write: Noordam Greenhouses, 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Tel.: (416) 689-6761.

---

**Good Shepherd Christian Day Care Centre**
is seeking 2 full-time early childhood educators. Required qualification: ECE diploma. Knowledge of teaching tools for basic Bible principles is an asset. Please forward resume to:
**Good Shepherd Christian Day Care Centre**
**R.R.#7, Strathroy, ON N7G 3H8**
Attention: Cynthia MacKinlay and Rebecca Bishop

---

**Mutual Support Systems**
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 - with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

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# DORDT COLLEGE

invites applications for a position for the 1989-90 academic year as

## COLLEGE PASTOR

Dordt College will add a tenure-track faculty position as College Pastor. The position will also involve a half-time teaching assignment in the History and/or the Philosophy Department. The doctorate is preferred.
Individuals who are qualified for the above position and are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials, and references to:
**Dr. Douglas Ribbens**
**Vice President for Academic Affairs**
**Dordt College, Sioux Center, Iowa 51250**
Dordt College is an Equal Opportunity Employer.

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## Salem Christian Mental Health Association Inc.

invites applications for the position of

# Executive Co-ordinator

The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a prerequisite as well as the ability to work with different professionals in the field of mental health and family services.
Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential.
Salary range: Commensurate with experience
Starting date: October 1, 1988
Location contingent on Board decision to move Head Office.

Apply or direct inquiries to:
**H.C. VanDooren, Interim Director**
**11 Fern Ave., Box 400, Waterdown, ON L0R 2H0**
**(416) 689-3966**

# Classified/Events

## Help Wanted

### Administrator/Administrative Secretary

**The Community CRC of Meadowvale,**

a dynamic, growing church in Mississauga, has an opening for a full-time administrator or administrative secretary beginning October 1, 1988. Call the church at 416-826-5722 to receive a full job description.

**Send your resume to the church at:**
**2630 Inlake Court, Mississauga, ON L5N 2A7**
**c/o Pastor Henry Lunshof**

### POSITION OPENING

**CRC Publications** is seeking applicants for a full-time position in their Education Department.

### EDUCATION EDITOR

(with focus on minority concerns)

*Qualifications:* • College degree in education with four years of teaching experience and expertise in education process/learning styles.
• Demonstrated ability to develop plans, write original and creative materials, edit and rewrite materials submitted by authors, and prepare workshops.
• Ability to work effectively as part of an editorial team and to meet deadlines.
• Demonstrated ability to communicate effectively and have competence in word processing skills.
• Membership in one of the ethnic minority groups present in the Reformed/Presbyterian churches and ability to represent the concerns and interests of these ethnic minorities.
• Knowledge of church education programs with experience in teaching church education classes.

*Summary of Responsibilities:* Assume responsibility for the pedagogical content of materials and training programs produced for ethnic minority groups and other projects assigned; and for representing, responding to, and addressing minority concerns as these relate to educational materials planned and produced by CRC Publications and Synodical Committee on Race Relations (SCORR).

*For job description and application form call:*
**Alida Arnoys (616) 246-0773 or**
**Bonny Wynia (616) 246-0724**
**Human Resource Office**
**CRC Publications**
**2850 Kalamazoo Avenue, S.E., Grand Rapids, MI 49560**
**Inquiry deadline: August 26, 1988**

Dona Consuelo, President of the Women's Club, is showing off the small cooperative cabbage farm that she and other village women have planted to support the town health clinic in Zapilotepe, Honduras.

The women's club, the cabbage patch, the clinic and its paramedical worker—came about because CODEL, the joint Catholic-Protestant development agency, gave a grant and lent a development technician to the village.

Zapilotepe now has health care for the first time. Working in 44 developing countries in Africa, Asia and Latin America, CODEL helps people to help themselves.

**DEVELOPMENT: A HAND UP, NOT A HAND OUT**

*Lend a hand with a contribution to CODEL (Coordination in Development)*

**CODEL** INC.
Coordination in Development
P.O. Box 526 Godwin Ave. Midland Park, NJ 07432

I want to support development work in: Education Health Agriculture Community Development General Program In Africa Asia Latin America Please put me on your mailing list so I can read about your work. Please send me an annual report.

Name _____
Address _____
City State Zip
All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10____ $25____ $50____ $100____
$500____ Other_____ Thank you!

## Help Wanted

**Wingham & District Interdenominational Christian High School Society**
invites inquiries for a

### PROMOTER - PRINCIPAL

Duties to commence July 1, 1989.
**For information write:**
**Martin Oldengarm, Secretary of the Board**
**Box 21, Harriston, ON N0G 1Z0**

**An ad in Calvinist Contact gets results!**

## Events

**C.C. makes a nice gift. Why not share the vision with a friend?**

**The Essex Christian Reformed Church**
with thankfulness and praise to God, hopes to celebrate
**35 years of service** of the organist
**BEN SCHINKEL**
on Sunday, Aug. 28, 1988.
All former members are invited to worship with us on that date for a special worship service of praise.

PART-TIME STUDY OPPORTUNITY FOR CREDIT*

### 6 evening courses for fall/winter '88

Here's an opportunity to expand your mind and Christian worldview. Starting in September, 1988, the Institute for Christian Studies (ICS) offers an opportunity to take one or more of these informative courses for credit*. Join Dr. Brian Walsh, Mr. Gerald Vandezande, Dr. James Olthuis, Dr. Harry Fernhout, and Dr. Calvin Seerveld for graduate-level courses in biblical and worldview foundations, politics, counselling, education, and the arts.

**Biblical Foundations** 1010

**Dr. Brian J. Walsh**
Senior Member in Worldview Studies. (co-author with J. Richard Middleton of *The Transforming Vision: Shaping a Christian World View* (InterVarsity Press, 1984).

**Mondays 7:00 to 10:00 pm**

*The Bible, Culture and Scholarship*
Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation.
**September 19-April 17**

**Politics** 1820

**Mr. Gerald Vandezande**
Public Affairs Director of "Citizens for Public Justice" (author of *Christians in the Crisis*, 1984).

**Tuesdays 7:00 to 10:00 pm**

*Christianity and Politics: Compromise, Consensus, Conflict or Conversion?*
This course is designed to introduce a biblical way of thinking and acting justly in politics. We will examine how Christians can be politically responsible without getting caught in either leftist or rightist ideologies.
**September 20-December 20**

**Psychology** 1320

**Dr. James Olthuis**
Senior Member in Philosophical Theology (author of *I Pledge You My Troth*, 1975 and *Keeping Our Troth*, 1986)

**Tuesdays 7:00 to 10:00 pm**

*Human Nature, Counselling and the Christian Faith*
In this seminar we will explore the connections between psychotherapeutic methods, fundamental assumptions about human life, and the Christian faith. We will attempt to develop an integral view of being human in light of Scripture and experience and to develop an integral model of psychotherapy on that basis.
**September 20-December 20**

**Education** 1590

**Dr. Harry Fernhout**
Senior Member in Philosophy of Education (author of *Of Kings and Prophets*, 1979, and *Promises Broken, Promise Kept*, 1986).

**Wednesdays 7:00 to 10:00pm**

*Teaching the Bible: Developmental and Foundational Perspectives*
Within the context of a discussion of recent theories concerning faith development in children we will critically examine current perspectives on the way in which the Bible should be taught in Christian day school or church school settings.
**September 21-December 21**

**Arts and Communications** 1610

**Dr. Calvin Seerveld**
Senior Member in Aesthetics (author of *Rainbows for the Fallen World*, 1980)

**Wednesdays 7:00 to 10:00 pm** (every second and fourth Wednesday)

*Aesthetics for Every Day: Developing the Approach of a Christian Dove and Snake*
A beginning examination of a few important texts in aesthetics, from Plato to Trotsky, which will confront us with forming a Christian understanding of various arts (sculpture, painting, music, fictional narrative). The course will include various field trips to artistic events (the AGO, theatre, concerts, etc.)
**September 21-April 19**

**Worldview Foundations** 1020

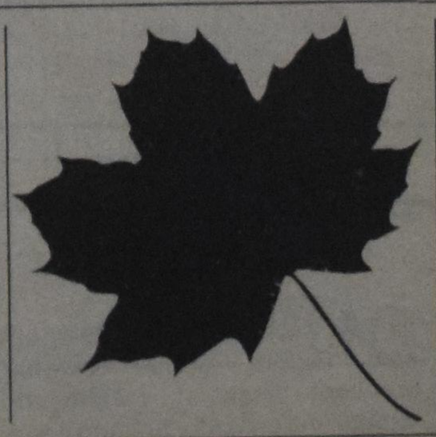
**Dr. Brian J. Walsh**
Senior Member in Worldview Studies.

**Thursdays 7:00 to 10:00 pm**

*Christian Discipleship in a Declining Culture*
The development of an integrally Christian perspective in any vocation requires worldview discernment into the fundamental patterns and structures of our society. Further, such discernment requires historical diagnosis rooted in the biblical worldview if one is to be able to analyze and respond to one's cultural context with insight and depth.
**September 22-April 20**

*For registration and further information contact:*

**ICS**
**INSTITUTE FOR CHRISTIAN STUDIES**
229 College Street,
Toronto, Ontario
M5T 1R4
(416)979-2331



*Those wishing to take courses for credit must have a four-year B.A. degree. Auditors need only obtain the permission of the instructor. Courses may be taken as part of ICS's one-year Master's program.

## Metcalfe Community Christian School

invites inquiries regarding their school. We are located in a rural setting, 20 km south of Ottawa.

*For information regarding enrolment write to:*

**Box 540, Metcalfe, ON K0A 2P0**
**or call (613) 826-3129**



Take time out with many other Christian youth leaders for the

## 26th annual Youth Evangelism Services Conference

at the

**Willowdale Christian Reformed Church**
**D.V., on September 24, 1988**
**from 9 a.m. till 4:30**

HOPE is the topic
Plenary speaker Mrs. Penelope Tynedale
Workshops and good meal-time fellowship
If missed in 1st June mailing, please contact
**Mrs. B. Stehouwer**
**10780 Dufferin St., in Maple, ON L0J 1E0**
**phone 416-832-0408 or church office machine 221-7829**
Registration deadline: August 26



## The Hamilton District Christian High School Alumni Association

is inviting everyone who attended Hamilton District Christian High from graduation year 1956 to graduation year 1970 to a

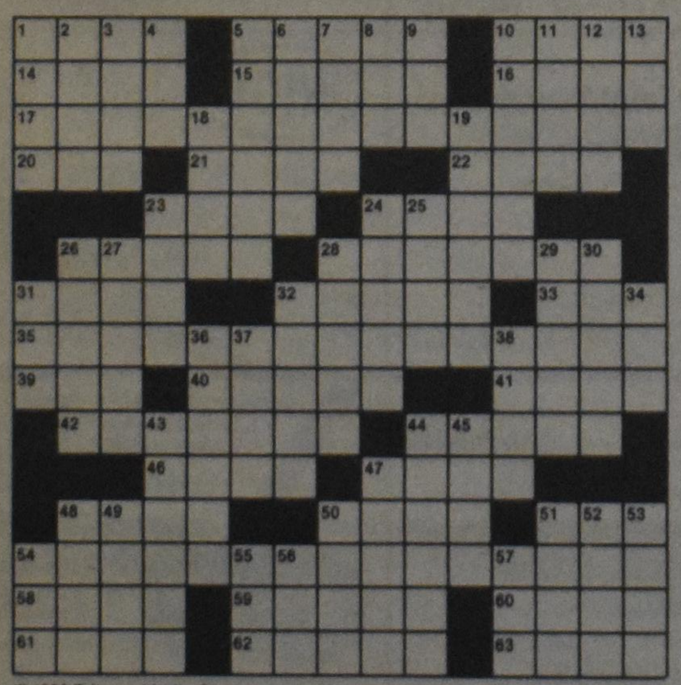
# REUNION

**November 4, 5, 6, 1988**

You could win a trip for two to Holland
• Registration • Social activities • Brunch • Sports activities • Seminars • Shopping • Fellowship • Fun
Plan now to attend! Send us some of your "high school days" pictures. We'll display them.


## Weekly Crossword

by Bernard Meren



**ACROSS**
1 Bivouac
5 Body organ
10 Normandy town
14 Khayyam
15 A medium
16 Pitcher
17 Aid for 35A
20 Endeavor
21 Solar disc
22 Eagle of the sea
23 Bohemian
24 Record
26 Obstinate
28 Zealot
31 A Roosevelt
32 Pumps iron
33 "Norma —"
35 Well-being
39 Shoe width
40 Cash
41 Burden
42 Examine
44 Malaccas
46 Ebb or neap
47 Potpourri
48 Hawaiian necklaces
50 Encourage
51 Happy — lark
54 A way to achieve 35A
58 Select
59 Eva or Juan
60 Movie part
61 Painful
62 Benumbs
63 Military cap

**DOWN**
1 Outer garment
2 Part of USA: abbr.
3 Bloody —
4 Money player
5 Courageous
6 "Cagney and —"
7 Arab port
8 Veto
9 Deer
10 Arcane
11 One of two
12 — majesty
13 Galena is one
18 Canine call
19 Meal
23 Word of grief
24 Candy
25 Against
26 Faith found in Iran
27 Indo-European
28 — mignon
29 Dunne or Castle
30 — bell
31 Resort
32 Spear
34 Curve
36 Mischievous
37 Campus figure
38 Taboo
43 Awkwardly difficult
44 "Bring on the —"
45 Adjuvant
47 Welles or Bean
48 Secular
49 Engrave
50 Machu Picchu land
51 Pulitzer prize author
52 Bandleader Fields
53 Gudrun's husband
54 FDR org.
55 Harvest goddess
56 Butterfly catcher
57 Annoy

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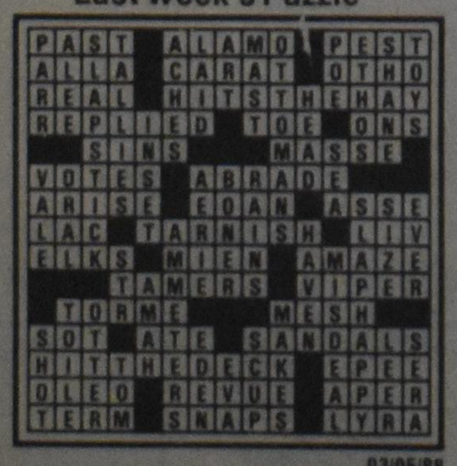
**Last Week's Puzzle**



03/05/88

# Church news

**Christian Reformed Church**

**Called**

— to Rehoboth, Bowmanville, Ont., Rev. Philip Stel of Bethel, London, Ont.

— to 2nd, Brampton, Ont., as a second pastor Rev. Homer Samplonius of Clinton, Ont.

**New clerks**

— Grace, Welland, Ont.: Art Velthuizen, 14 Parkdale, Fonthill, ON L0S 1E0; 416-892-6401.

— First, St. Thomas, Ont.: J.H.G. VanderGeest, c/o First CRC, P.O. Box 237, St. Thomas, ON N5P 3T9.

**New addresses**

— Rev. Sieds Vander Meer, 55 Foss Rd., Welland, ON L3C 3H8; 416-892-6401.

— Trinity Chr. Ref. Church, P.O. Box 2268, Clearbrook, B.C. V2T 4X2.

**New workshop time**

— Ebenezer, Jarvis, Ont.: Beginning Sept. 4, Ebenezer will hold two morning worship services at 9 a.m. and 11 a.m. during the months of Sept., Oct. and Nov. The evening service will remain at 7:30 p.m.

**Retirement**

At its May meeting, Classis Hamilton granted retirement to Rev. John De Pater of York CRC due to age, effective Nov. 1, 1988. Classis thanks God for Rev. De Pater's faithful service and commends him to the Lord's care.


**We have a vision ...**

**Share our vision**

**Calvinist Contact**

I want to subscribe to *Calvinist Contact.*
Here is my cheque for:
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$47.50 (2 years) ☐
Please start my subscription today.

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**Calvinist Contact**
261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2R 6P9


## *Dutch Service*

Another **Dutch** service has been arranged for our Dutch-speaking community.
Place: **Ancaster Christian Reformed Church**
**#70 - Highway 53 East, Ancaster**
*(approx. 2 km west of Redeemer College)*
Date: **Sunday, August 21, 1988**
Time: **3 p.m.**
Pastor: Rev. H.R. De Bolster
We invite everyone to join us in worshipping our Lord in the language of our fathers.
Come and meet new and old friends during our coffee fellowship after the service.

# Calendar of Events

| | |
|---|---|
| **Aug. 13-14** | Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville,** Ont. To register call Chr. Communications Centre at (416) 890-3222. |
| **Aug. 17** | Organ recital by John Wm. Vandertuin at the Aeolian Concert Hall, **London,** Ont., at 8 p.m. |
| **Aug. 21** | Dutch service at **Ancaster** Chr. Ref. Church, #70 - Hwy. 53 East, at 3 p.m. with Rev. H.R. DeBolster. Coffee and fellowship after the service. |
| **Aug. 27** | Picnic voor oud-Nederlanders. Plaats: Picnic Grounds, **Hastings,** Ont. Voor inlichtingen bel Mr. A. Kloosterman (705) 696-2834. |
| **Sept. 2-5** | ICS Southern B.C. Family Conference, Columbia Bible Camp at **Cultus Lake.** Theme: "Touchstones to Distinctive Christian Thought: Does it really matter?" Keynote speaker: Dr. Al Greene, Executive Director of Alta Vista College, Washington. For registration info. call: Pearl Den Haan, (604) 521-4006. |
| **Sept. 9** | RCBPA **Chatham** Chapter golf outing. Call 416-524-1203. |
| **Sept. 10** | Lambton County's largest 1988 garage/yard sale at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Rain or shine! |
| **Sept. 10** | Annual Meeting and Convocation at the Redeemer College Auditorium, **Ancaster,** Ont. Starts 1 p.m. |
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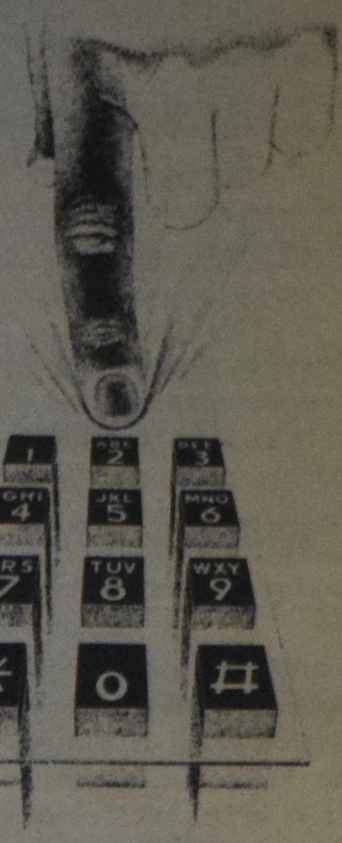

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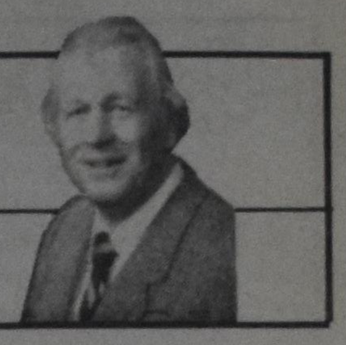

Carl D. Tuyl

Er is een nieuwe, natuurlijke wet ontdekt. U kent natuurlijk al de wet van Archimedes en de wet van de communicerende vaten, maar de pas ontdekte krachten bestrijken een heel ander terrein: het humeur van de dames en heren kamerleden daalt, naarmate de zitting verlengd wordt. De algemene verwachting is, dat de stemming tot onder het vriespunt zal gaan. Turners humeur was al op een dieptepunt. Hij kondigde aan dat de Liberale meerderheid in de Eerste Kamer (Senaat) het handelsverdrag met Amerika zolang in behandeling zou houden tot de tijdslimiet gepasseerd zou zijn. Dat is een verkeerde greep die Turner en de Liberale partij wel eens zouden kunnen betreuren. Niet alleen blijkt uit berichten van Washington, dat men het daar niet zo nauw neemt met die tijdlimiet, maar er zit een veel diepere achtergrond in die venijnige maatregel. De Eerste Kamer bestaat zeer zeker niet om het regeringsbeleid te saboteren. De bedoeling is dat de Eerste Kamer, juist zonder al te veel politieke overwegingen, de wetsontwerpen nog eens nauwkeurig onder de loupe neemt en, waar mogelijk, verbeteringen voorstelt. De instelling van die Kamer is meer bedoeld tot hulp van de regering dan om tegenstand te bieden. Mijnheer Turner heeft het grondwettelijk pad verlaten, hetgeen geen vertrouwen schept in zijn politieke inzichten. Edele Eduard was er als de kippen bij om zich zo ver mogelijk van die stap de distantiëren. Ondertussen zit Monsieur Mulroney er wel mee in zijn maag, en dat was natuurlijk de bedoeling.

★★★★

Over land, over zee en in de lucht komen de stromen van bonafide-, half bonafide- en jan-larie vluchtelingen ons land binnen. Meer dan tweeduizend illegale immigranten komen per maand binnen. De immigratiedienst zit te blokken met vijftigduizend aanvragen voor vestiging in Canada. De regering heeft nu een nieuwe wet die het hele proces aanmerkelijk zou versnellen. De Minister voor Immigratiezaken — Barbara McDougall — (heeft ze een pruim achter de kiezen als ze spreekt?) is blij met de nieuwe wet, en er is sprake van vestigingsvergunning voor de vijftigduizend aanhangige aanvragen. Ondertussen heeft de Belgische politie een poging om weer een schip vol met immigranten in Canada te doen landen, in de kiem gesmoord.

★★★★

De zaak van de abortuswetgeving is een blok aan het been van de regering. Een wetsvoorstel dat de Kamerleden keuze gaf in verschillende mogelijkheden liep schipbreuk en er wordt geprobeerd om het debat in de Kamer weer in andere banen te leiden.

★★★★

De Gretzky-Jones trouwerij trok veel aandacht in ons land. Het was een gala gelegenheid waaraan alleen een gouden koets ontbrak. Ook in ons millieu worden trouwerijen meer een soort Hollywood-achtige produktie met de geestelijke inhoud steeds verder op de achtergrond; de bruidegom en een stuk of vijf aanhangers in gehuurde pakken, de bruid vergezeld van genoeg bruidsmeisjes voor een volleyball team, pennen met plastieke pluimen, kunstbloemen, en de dominee moet even bidden voor het etentje. Wat we nodig hebben is een bezinning op een waardige trouwplechtigheid.

★★★★

De exporteurs hebben te kampen met een stijgende waarde van onze Canadese dollar, hetgeen menig hart met trots vervult maar ekonomisch gezien geen geld in het laadje brengt. Het is alleen goed nieuws voor de importeurs van hagelslag en andere lekkernijen. De inflatie ging naar beneden en bedroeg 3.9%, en de hypotheekrente ging iets omhoog. De olieontginningen aan de kust van Newfoundland gaan nu echt beginnen, dank zij Ottawa's biljoenen-investering. Wie kijkt er nou op een biljoentje hier en daar?

★★★★

Er was ook een meisje van negen jaar, die in kranten kwam omdat ze van de ene kant van ons land naar de andere vloog, met haar Papa in een vliegtuig. Moet dat nou? In Amerika was er een elf-jarige snuiter die pardoes over de hele Atlantische Oceaan vloog. Die kinderen moesten toch eigenlijk nog met poppen en tolletjes spelen, nietwaar?

★★★★

Is ons water nu een onderdeel van het handelsverdrag met Amerika of niet. Ja, nee, en nee, ja. De betreffende minister — John Crosbie — schijnt er zelf een beetje mee overhoop te zitten. Volgens mij maakt het niet veel verschil, omleiding van de rivieren en waterwegen is tegenwoordig maar een klein kunstje en in geval van nood zou je je buurman toch niet laten omkomen van dorst.

★★★★

We mogen wel eens even luisteren naar de uitspraak van rechter Pamela Thomson. Een mijnheer uit Kitchener, Ont. had een zaak tegen Monsieur Mulroney aanhangig gemaakt, omdat de minister-president zijn verkiezingsbeloften niet was na gekomen. Weledelgeboren Pamela Thomson zei, dat mensen die verkiezingsbeloften serieus namen niet al te snugger waren.

★★★★

Canada Day is meestal een gelegenheid die opgeluisterd wordt met tenminste een paar festiviteiten door onze ambassadeurs over de hele wereld. Behalve dan onze ambassadeur in Washington — Allan Gotlieb — die net doet of z'n neus bloedt. Geen festiviteiten in Washington. Magertjes, hoor!

★★★★

De Workers' Compensation Board (vertaal dat maar 's) heeft bepaald dat mensen die aan werkverwante spanningen lijden in aanmerking komen voor uitkeringen. Ik zal Ds. Kuyvenhoven vragen om dat in de *Banner* te publiceren. Het kon zijn dat er dominees waren die in aanmerking zouden kunnen komen. Toen ik een tijdje geleden informeerde naar de reden waarom in Holland één van de familieleden afgekeurd was kreeg ik als antwoord: "Hij zag 't niet meer zitten." Als dus iemand het hier ook niet meer ziet zitten is de Workers' Compensation Board het antwoord en de oplossing.

★★★★

Adem inhouden ... de regering van Manitoba — een regering op de wipstoel — begint het "Meech Lake accord" debat. Mocht het ooit gebeuren dat Manitoba geen goedkeuring geeft is het hele geval van de baan. Dat zou zo ongeveer overeenkomen met een bruiloft die vijf minuten voor de kerkdienst afgezegd zou worden. Ik moet er niet aan denken, en Premier Bourassa heeft er nachtmerries van. Ik heb trouwens een appeltje te schillen met Monsieur Bourassa. Hartstochtelijk komt hij op voor de rechten van de Frans-sprekenden in ons land, maar in Montreal moeten de W.C.'s zelfs in het Frans aangeven voor welk geslacht ze bestemd zijn: messieurs of mesdames. Niet eerlijk! En is Monsieur Bourassa nou wel echt Liberaal? Hij zit bijna bij onze andere monsieur op schoot.

★★★★

Dominee Swaggart draait weer op volle toeren, en hij is alweer druk bezig met het houden van massa-bijeenkomsten. Ik laat 't u maar even weten, zodat u maar weer ziet dat het mensdom toch wel vergevensgezind is. Dat valt alweer mee. Als de dominee nu maar in 't vervolg bij familieleden gaat logeren. Motels kan hij beter vermijden.

★★★★

De Iran-Iraq oorlog, die eigenlijk al afgelopen moest zijn, is bloediger dan ooit. Er zijn in die achtjarige oorlog een miljoen mensen omgekomen. En in Iran lopen er duizenden jonge mannen met mismaakte lichamen. Het duurt een eeuw voordat die landen er weer bovenop zijn.

★★★★

In het congres van de Demokratische Partij in Atlanta zat net zoveel spanning als in een mop die je al tien keer gehoord hebt. Dukakis werd kandidaat. De toespraken van de man zijn net zo geestdriftig als die van een patiënt die levertraan moet innemen. Saai als een gestopte sok en droger dan twee jaar oude salami.

★★★★

In Seoul, waar straks de Olympische Spelen gehouden zullen worden, gaat de politie strenge maatregelen nemen tegen mensen die het wagen op straat te spugen. Negen-en-twintig dagen in de bak voor straatspugers. Mensen die pruimen kunnen beter thuis blijven.

★★★★

Glasnost in Rusland brengt ongekende vreugdes: stakingen, demonstraties en rellen. De politie, die voortijds zulke problemen oploste met een gratis kaartje naar Siberië, weet niet goed wat ze er mee aan moeten.

★★★★

En de raasdondertjes-vraag in de laatste C.C. werd boven verwachting met buitengewone belangstelling beloond. Dertien telefoontjes, drie brieven (één zelfs met een ingesloten kado en een ingezonden brief aan de redakteur. Het waren inderdaad capucijners. Hier dan volgt een nieuwe lijst van Hollandse gerechten, waarvan u de ingrediënten mag raden: "hete bliksem", "Haagse bluf", "klont", luie-wijven-kost", "haché", "liefdesappels" en "duumkes." Voor antwoorden wordt u aangeraden het kookboek op Gereformeerde Grondslag "Kok in eigen kring" van Janny De Moor te raadplegen. Liefst geen telefonische inzendingen, alleen maar brieven aan de redakteur. Die kan er wel tegen, hij heeft toch pas twee weken vacantie gehad.

En ik besluit met een diepzinnige gedachte: de schoenmaker die bij zijn leest blijft is niet erg avontuurlijk.

*Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.*

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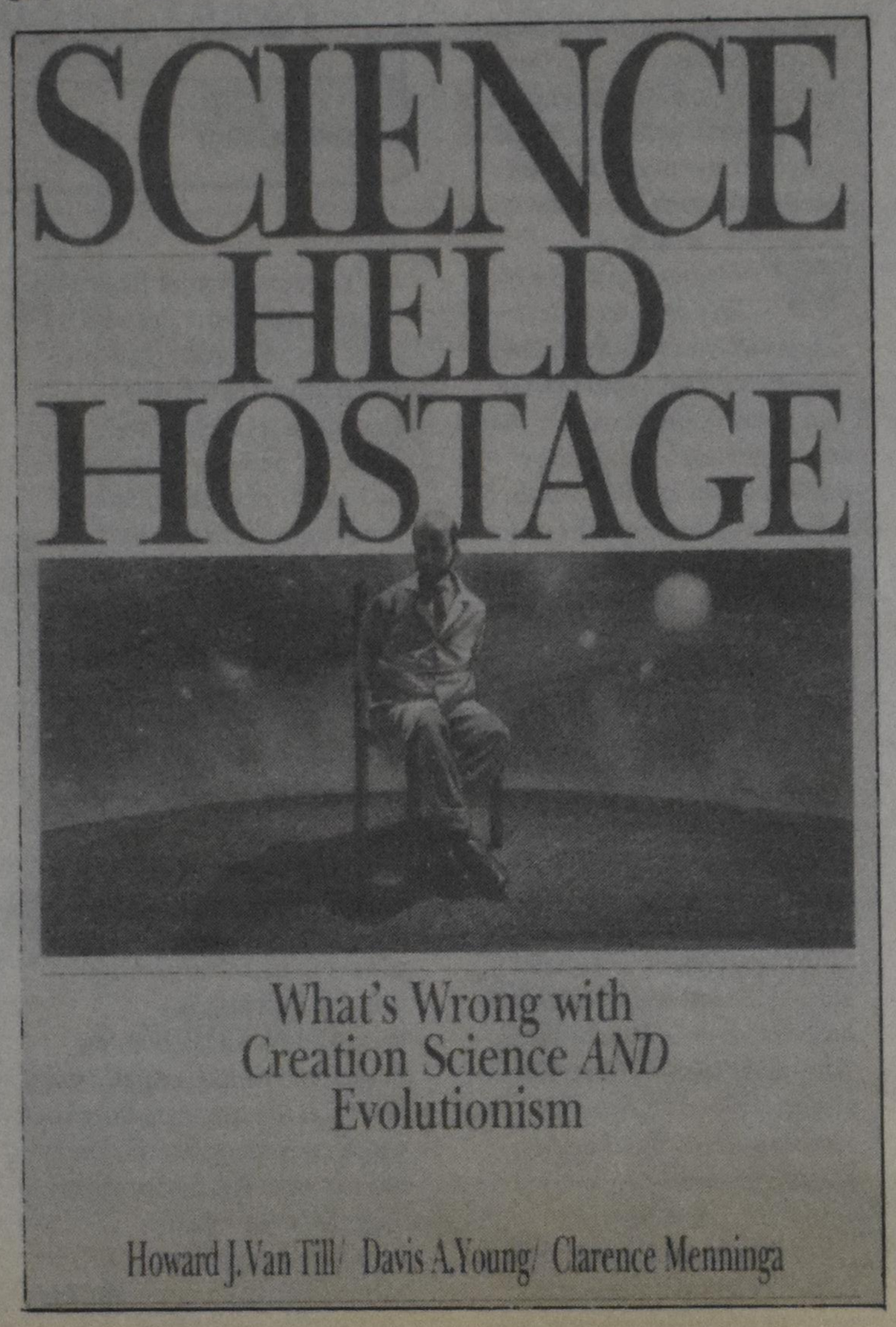
# Books/Meditation

Robert VanderVennen, book review editor

Faith and science

## Folk science unmasked




*Science Held Hostage: What's wrong with creation science and evolutionism, by Howard J. Van Till, Davis A. Young and Clarence Menninga. Grand Rapids: Eerdmans, 1988. Paperback, 189 pp., $10.35. Reviewed by Robert VanderVennen.*

A new book written by the "terrible three" Calvin College science professors (and published the same week that their teachings were a hot item at the recent Christian Reformed Church synod) gives their views of science and the Christian faith by way of their criticism of "creation science" and evolutionism, the two views which are predominant in our society.

The "bottom line" of this book is that science should not be held hostage by any ideology or belief system, naturalistic or theistic. Most of the book, after two chapters that spell out how science should be practised, is a clear and sharp criticism of creationism and of scientific naturalism.

"Creationists" and atheists both misuse science.

Four chapters show how creationists hold science hostage by their need to prove scientifically that the created universe is not more than about 10,000 years old. They are said to have misused a 1979 preliminary paper, ignoring later scientific work on the subject, to argue that the sun is shrinking at a great rate. Although by best current estimates the accumulation of meteoric dust on the surface of the moon in four billion years would be less than four centimetres, creationists insist that at current rates of deposit during that time span, more than 500 feet of dust should have accumulated.

By ignoring much scientific work, the authors allege, creationists teach that they can calculate the age of oceans from the rate of salt deposits, and can interpret the geological layers found at the Grand Canyon better in terms of "flood geology" than scientific geology.

The authors give equally devastating criticisms of atheistic, naturalistic science. They show that Isaac Asimov violates the boundaries of science in his book *In the Beginning*, using science as a naturalistic religion. Douglas Futuyma's evolutionary science is criticized, and P. W. Atkin's book *The Creation* is attacked as overstepping the bounds of science to say that the physical universe is all there is and, therefore, the creation has no place for a creator.

Perhaps their sharpest criticism is aimed at Carl Sagan's television series *Cosmos*, which they dub "religious theatre" and "televangelism" rather than science. These atheistic scientists are said to make the mistake of failing to distinguish between science and the implications of science, so that they erroneously teach that science tells us that God does not exist.

### Folk science confirms preconceptions

The end result of science held hostage, the authors tell us, is the rise of "folk science" in which knowledge about the material world is used for the purpose of confirming a worldview which has already been fixed in place by religious belief (which may or may not be a Christian belief). This is pseudoscience, not real science true to God's cultural mandate. What is called creation science, for example, does not exist "to discover answers to open-ended questions, but to provide the appearance of scientific warrant for answers already established by other means." Because of these two alternative pseudo-sciences, the creation-evolution debate is a shouting match between two competing folk sciences.

I like the authors' helpful distinctions between the questions of the formation and behaviour of things — the "how" questions which can be addressed scientifically — and the origin and governance questions — the "why" questions, which cannot be addressed scientifically but require methods that lie outside of the empirical sciences.

### Faith commitment functions in science

This book is helpful in showing the distortions and wrong conclusions that result when science is misused to "prove" matters outside its competence — when belief and world-view are wrongly used. I think that a weakness of the book is that the authors seem not to have a clear idea themselves as to how a scientist's faith commitment can and should function in science. I think they would serve us better if they were able to integrate into their thinking the insights of people like their Calvin College colleagues Arie Leegwater, Del Ratzsch and Nicholas Wolterstorff.

I had hoped that this would be a book I could recommend to the general reader concerned with these issues but who does not have a university education. I can't do that because the book is written in an academic style with long sentences and a large vocabulary suited to scientists and college/university science students. Some of the chapters are written in rather technical scientific terms. It is a good book for an academic audience, but it cannot be easily read by the general public.

I would also feel better if it had benefited by, been read and critiqued in advance of publication by a wider range of scientists. The book is a product of the research and writing arising from a year's study in the Calvin Center for Christian Scholarship.

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**Wayne Brouwer**

## Forgiven! (I)

*"... for the forgiveness of your sins."* **(Acts 2:38)**

In Spain, the story is told of a father whose relationship with his teenaged son became rather strained. Finally, after days of angry words, the young man ran away from home. But that was not what the father had wanted. He had hoped that somehow they could work things out, that they could regain the love they had lost.

So the father also left home on a journey to find his son. The trail grew cold and in desperation he went to Madrid where the byways and alleys swallow up hundreds of runaways every year.

Where should he begin his search? He bought an ad in the "Personals" column: *"Dear Paco, meet me in front of the newspaper office at noon. All is forgiven. I love you. Father."*

There was little sleep for him that night while he prayed that Paco would read his note. By 11:00 the next morning he was pacing the sidewalks in front of the newspaper office. By 11:30 a strange thing was happening: dozens of young men began to collect outside the building. By 11:45 there was a crowd of hundreds. And by the time the father's own son showed up at noon, several of the reporters inside had counted over 800 other "Pacos," all waiting for a forgiving father!

### Can it be?

Forgiveness is the heart of the gospel. We are all "Pacos" when it comes to wanting a Father's forgiveness. But most of us have become skeptical, like the 799 whose fathers didn't show up. For some reason, forgiveness is not for us: we don't deserve it, or we don't need it, or we will never find it, or we haven't yet earned it.

Friedrich Rest tells of a wife and husband who were having a heated conversation. As emotions and tempers got the best of them, the wife accused the husband of something he had done years before. Surprised and hurt, he said, "I thought you had forgiven me for that!"

"I did," the wife replied, "but I don't want you to forget that I have forgiven and forgotten what you did to me!"

Each of us has a hard time with God's forgiveness. We secretly suspect that the sins God forgives today He will keep on his books for an eternity, pointing them out to us next time we feel good, announcing them over the loudspeakers of our consciences if we get too happy, and writing them in red letters next time we come to Communion.

We can hear God saying, *"I forgive you, but I don't want you to forget what you did to me! I'm going to remind you again and again and again ...."*

But the message of the gospel is powerful. in the words of the *Heidelberg Catechism:* "I believe that God, because of Christ's atonement, will never hold against me any of my sins nor my sinful nature which I need to struggle against all my life. Rather, in his grace God grants me the righteousness of Christ to free me forever from judgment!" (Q. & A. 56)

Hallelujah! Even if my conscience accuses me, even if my life is now still leaning toward evil, God looks at me as if I had never sinned, as if I had never even been a sinner, as if I had been as perfectly obedient as Christ was obedient for me!

Amen! So be it! That's the message of the gospel! That's the thrill that turns hearts to Christ! That's the note in heaven's newspaper that brings the "Paco" in each of us to wait for a loving Father on the sidewalks in front of the church which publishes the true "Good News!"

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